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THE IMPORTANCE OF WINNING CHINA FOR CHRIST.

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I. China is to-day *the* great mission field of the world.

Whether we consider the extent and resources of her territory, the number of her population, her antiquity, or the character and possibilities of her people, she is unquestionably the greatest and most important field for missionary operations on the planet.

1. *Size.*—In the Chinese Empire we have one of the largest domains ever swayed by a single power in any age or any part of the world. According to the most careful estimate it comprises a continuous area of more than five and a quarter million square miles. It is one half larger than the United States with Alaska thrown in. It forms one third of the entire Continent of Asia—one tenth of the habitable globe. In extent it is equal to a Europe and a half. Next to Russia it is the largest empire that has ever existed.

2. *Resources.*—In this vast territory the greatest mineral and metallic wealth of the world is stored, and it is practically untouched. Gold and silver are abundant; the diamond, ruby, sapphire, topaz, garnet, agate, and other precious stones are known and used; tin, zinc, lead, nickel, and all the common metals exist in vast stores. Coal and copper are found in every province, and it would scarcely be an exaggeration to say that there is enough coal in China to supply the world for the next twenty centuries. In the Central Provinces men dig a shaft a hundred feet deep, carry the coal up the incline in baskets strapped to their backs—fifty and sixty pounds at a time—and call the process mining! Water is baled out by buckets handed from one level to another, or it is pumped to the surface by a series of rude bamboo pumps, and when these primitive methods fail to keep the mine from becoming flooded, it is abandoned and a new shaft sunk. Yet so abundant is the supply that immense quantities of coal are mined in this rude and laborious way.

The agricultural wealth of China is proverbial. In many parts of Far Cathay it is only necessary to “tickle the soil with a hoe and it will laugh a harvest.” The great plains are cultivated like gardens (indeed, the

Chinese are rather gardeners than farmers), hills are terraced to their summits, and in the Central and Southern Provinces the soil will produce three crops a year. In many parts of the Empire one acre of land is sufficient to support a family, and the happy possessor of five acres is in affluent circumstances. Judged by her resources, China is pre-eminently a great country.

3. *Population*.—The population of China is, beyond all question, enormous, “constituting by far the greatest assemblage of human beings, using one speech, ever congregated under one monarch.” According to the lowest estimate the population of China is one fourth of the human race, six times as many people as there are in the entire United States—350,000,000 souls, men with moral accountability, intellectual activity, and immortal destiny. It is a number inconceivable in its vastness, so great that it staggers the imagination. Think of it Christian men and women!

4. *Antiquity*.—China is unique in her antiquity. Her authentic history dates back more than 4000 years—303 years subsequent to the deluge, 47 years before the death of Noah. If you were to undertake to write the history of China you would have to take the tenth chapter of Genesis for the first chapter of your history of the wonderful sons of Ham. It is a nation hoary with antiquity and marvellous in its preservation. Egypt, Assyria, Babylon, Persia, Greece, Rome, all the great nations of antiquity, arose, flourished, entered the charnel-house of departed empires and there mouldered into almost utter forgetfulness, and China alone remains of them all; and from present indications she is destined to go on down through the centuries. Why this marvellous preservation?

II. The greatest problem before the Church of Christ to-day is the conversion of China.

It is an extremely difficult task. No one who has lived and worked among the Chinese would minimize it; and yet there are some people who would have us believe that the evangelization of the Chinese is an unnecessary and presumptuous task. They say: “The Chinese are good enough;” “They are vastly superior in civilization and morality to many other heathen nations;” “Let them alone. Keep your meddlesome and fanatical missionaries at home and give them work among the slums of New York;” “They are perhaps better off in their beliefs than we are in ours.” Let us see.

1. *Moral condition*.—What is the moral condition of the Chinese people? It is most accurately described by St. Paul in that wonderful first chapter of his Epistle to the Romans. That terrible description of human depravity is no libel upon human nature. The black picture is not overdrawn. It is true to the life. Heathen character is no better to-day than it was in the time of St. Paul. It is worse, for there is no such things as stand-still in vice. In the mission with which I am connected, it was necessary a few years ago to tear down one of the mission houses,

and it was erected on a different site at an additional expense, because the occupants could look down upon the Chinese courtyards below, and see enacted before their very eyes some of the vilest crimes enumerated in the first chapter of Romans. Dr. S. Wells Williams says: "They are vile and polluted in a shocking degree; their conversation is full of filthy expressions, and their lives of impure acts. . . . By pictures, songs, and aphrodisiacs they excite their sensuality, and, as the apostle says, 'receive in themselves that recompense of their error which is meet.' . . . Female infanticide, in some parts openly confessed, and divested of all disgrace and penalties everywhere; the dreadful prevalence of all the vices charged by the Apostle Paul upon the ancient heathen world; the alarming extent of the use of opium . . . ; the universal practice of lying and dishonest dealings; the unblushing lewdness of old and young; harsh cruelty toward prisoners by officers, and tyranny over slaves by masters—all form a full, unchecked torrent of human depravity, and prove the existence of a kind and degree of moral degradation, of which an excessive statement can scarcely be made, or an adequate conception hardly be formed."

And yet there are people who say the Chinese do not need Christianity!

2. *What have existing religions done for them?*—There are in China three sects or systems of belief which have moulded the religious faith of the Empire. They are Confucianism, Buddhism, and Taoism.

(1) CONFUCIANISM.—Confucianism, or the Church of the Learned, is the State religion of China. It takes its name from the great sage, but it dates away back to the early dawn of Chinese history. Confucius was, as he himself says, merely a reviver of the usages of the ancient kings, a transmitter of the doctrines of the ancient sages. He was a *reviver* and *transmitter*—an editor rather than an author. Confucianism cannot properly be termed a religion (indeed, there is no generic word for religion in the Chinese language), but it is rather a system of ethics and political economy. An eminent authority says: "The State religion can no more be called the religion of the Chinese than the teachings of Socrates could be termed the faith of the Greeks." It is silent on the great questions of human origin and human destiny, and it teaches nothing of the relation of man to a higher Power. "I know not life, how can I know death!" was the unsatisfactory answer the sage gave to the disciple who ventured to ask about death; and when asked in his last illness to whom he would sacrifice, he said he had already worshipped.

Ancestral worship is the keystone of the Confucian arch. This is a most ancient cult, dating back at least to the time of Shun (B.C. 2250), and the sages are responsible for perpetuating it. One writer says, they "have bound upon the millions of China a most degrading slavery—the slavery of the living to the dead." The worship of ancestors is the stronghold of Confucianism. This is the real religion of the Chinese; and the hardest thing for a convert to Christianity to give up is his ancestral

tablet. These little boards, containing the legend of the two ancestors, of which there are perhaps seventy millions in the Empire, are "more potent for evil than all the idols in the land."

Confucianism contains many beautiful sentiments, as: "Overflow with love to all;" "Do not do unto others what you would not have others do unto you;" "I love life and I love righteousness, but I love righteousness more than life;" it is a splendid system of ethics, but it contains no hope for ordinary mortals either in life or in death. It has been a conserving intellectual force, it has inculcated and enforced filial piety, it has kept alive a belief in the future life, it has exerted an immense influence for good, yet after forty centuries of trial it has failed to elevate the nation morally and spiritually.

(2) **BUDDHISM.**—Buddhism was introduced from India about the year A.D. 67. According to the Chinese historians the Emperor Ming Ti, in consequence of a dream in which he beheld "an image of gigantic proportions, resplendent as gold," sent an embassy to the West which returned with teachers of the Indian faith. The remarkable saying of Confucius, "The people of the West have sages (or a sage)," doubtless influenced the emperor's vision; and it would be interesting to know just how far it was excited by tidings of the advent and death of Jesus Christ.

No religion could have been propagated in any country under more favorable circumstances than the new faith in China. Introduced under imperial patronage, supplying a felt want upon the part of the people in its tenets respecting a future state and the nature of the gods, it gradually worked its way into popular favor. Emperors became the patrons of the new faith, and more than one occupant of the Dragon Throne entered the monastic order. One emperor gave nearly 4000 ounces of gold to have the sacred books transcribed in characters of that precious metal; another contributed 300 tons of copper to be cast into images, and only 200 years ago the renowned Kang-hsi gave the yellow porcelain tiles which cover the temples on the sacred island of Pootoo. And yet after more than 1800 years of trial, under circumstances most favorable, Buddhism has failed to elevate the Chinese to a higher life and nobler purpose.

(3) **TAOISM.**—Taoism, or the sect of the Rationalists, is a native faith dating back to the sixth century before the Christian era. It is not a religion. The philosopher Laotsz had no intention of founding a religion. It is a school of philosophy, an abstruse system of metaphysics, but it has few, if any, of the essential elements of a religious faith. The ancient Taoists were alchemists. They "sought to transmute the baser metals into gold," and professed to have discovered the philosopher's stone. They discourse wisely upon the "Pill of Immortality"—a "golden elixir" which confers immortality and insures a place among the genii. The priests of to-day pander to and traffic in the superstitions of the people. They live upon the credulity of their fellow-men. A large part of their business is to manufacture and sell charms to ward off all sorts of maladies

and evil influences. Some years ago there was in Southern China what is known as the "Queue-Cutting Mania." Men in the fields, boys on the streets had their queues cut off, but how or by whom none could tell. Cattle pasturing in the fields lost their tails, fowls had their tail and wing-feathers mysteriously clipped. There was intense excitement throughout the Empire. In the city of Kiukiang, where I was living, two men were beheaded on a charge of cutting off queues by magic!

The priests of Tao rose to the occasion and devised a charm, which, braided in the queue, would protect that ornamental appendage from the "magic scissors" which were flying through the air. It was a great harvest for them. The head of the Taoist religion—the Pope of Tao—the "Heavenly Teacher" Chang, whom I once saw in his palace at the Dragon and Tiger Mountain, is the great wizard of China, and his charms are eagerly sought by the people. Taoism is a failure as a religion. There is nothing in it to comfort or elevate mankind, and the Chinese are no better for its twenty centuries' influence upon them. What China needs above everything else is the religion of Jesus Christ. It is her only hope.

There are persons who would have us believe that the conversion of China is an *impossible task*—that missions are a failure and should be abandoned. They argue very wisely that Christianity is not adapted to the Chinese mind, that there is something peculiar in the Mongolian cast of mind (the result, possibly, of his environment for the past forty centuries) which makes it utterly impossible for the religion of Jesus Christ to reach him. "The Chinaman," they affirm, "cannot be converted." If this is true the Church should know it; common honesty would demand that the missionaries admit it. If we are engaged in a hopeless warfare in the Chinese Empire the sooner the Church recalls its forces from the field the better.

Let us look at the sources of information. These are, first, "Globe-trotters;" second, naval men on the Asiatic Station.

We see two classes of travellers in the East. One, and, unhappily, much the larger class, go around the world to "see the sights" and have a good time generally. They do not stop long enough in any country to form an intelligent opinion of the people or their customs. They get their information from boon companions on the steamers and at the ports, who do not speak the language of the people, have little sympathy with anything that is good, and who consequently are always ready to decry missionary work. They see nothing of missionary work for themselves. They get their information at second-hand from persons who evolve it from their own inner consciousness, and then they set themselves up as authorities in everything pertaining to the Chinese and pose as critics of missions! I met a specimen of this class when I was returning to China eleven years ago. In the same car in which we were crossing the continent we had as travelling companion an elderly and intelligent man, Judge —, several young ladies, evidently in his charge, and a youth who entertained

the company with marvellous accounts of a recent trip to China. He told them all that he had seen in the far East, and, for their entertainment, a great many more things which he had not seen. After a while the judge asked him about Christian missions. He went glibly over the stock criticisms of missionaries, and pronounced them first-class frauds and their work an utter and hopeless failure. The judge said very emphatically: "I have been an ardent admirer of foreign missions. I have always given liberally to their support, but I have given the last cent I shall ever contribute to this cause." The next morning the judge, the youth, and myself met in the smoking-room. I told him how happy I was to meet a man who had been in China, and asked him in what part of China he had been. "Hong-Kong," he replied. "How long?" "Six weeks." "Did you visit Canton?" "No." "Did you call at Shanghai?" "No." "Are you acquainted with any of the missionaries in Hong-Kong?" "No." "Did you see anything of the work of the Basel Mission in that place?" "No." "Heard nothing of their schools and orphanages?" "No." "Ever been to a chapel?" "No." "Ever seen the outside of a missionary's house?" "No." "Well, you are a fine fellow to set yourself up as a critic of missions. You have never been to China at all, only to the British colony of Hong-Kong, have never seen a missionary, a missionary's home or chapel, and yet you pose as an authority on Chinese missions. You ought to be ashamed of yourself." And to his credit, I think he was; for the young ladies could not get him to say a single word about China from that time until we reached San Francisco. These are the men who know all about missions.

The other class of travellers is interested in everything that is good. They take nothing at second-hand which they can possibly get direct. They visit the missionaries in their homes, attend services in their chapels, and visit their schools and hospitals. A part of their business is to study this great problem of missions. It is a suggestive fact that these persons who know about missions from personal observation and study are their most enthusiastic supporters. I met a man at Northfield last summer, who some years ago visited most of the mission fields of the world. He spent several days at Kiukiang, where I was then laboring. He was all on fire with enthusiasm for missions. He told me that since their return from abroad he had made missionary addresses in 1100 churches and his wife in 1500. Whose testimony is to be received?

It is a very unpleasant and delicate task to refer to the other critics of missions—viz., the naval men. I would be sorry indeed to think that they are all Lieutenant Woods or Captain Marthons. No man is more highly respected by the missionary body in China than Commander Barker of the United States steamship *Marion*. He studied missions in every port he visited and wrote to the home papers commending the work. It is, however, an exception for an officer from a man-of-war to visit a mission chapel. Not long since there was a letter published from Captain Marthon,

of the United States steamship *Palos*, in which he says that he has yet to see the first Chinese Christian. This letter was written from the city where I labored for eighteen years, and immediately after the *Palos* returned to Kiukiang with the victims of the Wusueh massacre. The writer must have known that the three children of the Wesleyan Mission at that place were rescued from the burning mission house, in the face of an infuriated mob, *by native Christians*, at the risk of their lives; that one of them when pressing through the mob with the four-months'-old infant of my friend Mr. Boden, and finding that he could not possibly save its life, tossed it over the heads of the rioters to a native Christian woman, who two hours later restored it to its mother. No Christians in China! There were Christian heroes all around, but he was too blind or too prejudiced to see. The Chinese *can* be converted, and a man must be incapable of finding anything if he cannot find Christians in China.

It is a common, flippant remark that more die in China every year than are converted in a century. This is not true; although it is not always easy to answer the sneers of the godless, who too often "salt their wit in the brine of our tears." The work goes on; and it will go on, until "the kingdoms of this world become the kingdoms of our God and His Christ."

III. The conversion of China is unquestionably the *most important* work of the Church in this age.

This is not so much on account of the greatness of the country and the vastness of the population as on account of the *future* of the Mongolian race. The "Chinese Question" is destined to become one of the difficult problems for this or the next generation to solve. He has emigrated to all contiguous countries, Japan, Siam, the Straits; he has crossed over to Canada, Mexico, the West Indies; he has settled in the Sandwich Islands, Australia, and the United States, and from present indications he is destined to overrun the world.

He is creating a general feeling of uneasiness wherever he has gone; and that not so much on account of his bad qualities as his good. Many of the objections urged against the Chinaman in this Christian, liberty-loving country and the last decade of this marvellous nineteenth century, are trifling and childish in the extreme. The truth of the matter is, the Mongolian has by his patient industry, temperate habits, and careful economy become a successful competitor of the intemperate, extravagant, and too often vicious laborers from other lands.

John Chinaman has become the agony of colonial and American statesmen. The Australians are more anxious to get rid of him than of their pestiferous rabbits. The United States feel that the safety and perpetuity of this Great Republic and its magnificent institutions depend upon the exclusion of the Mongolian! We can assimilate anything else—the Italians, Hungarians, Catholic Irish—but somehow we can't quite digest the Chinaman; and so we pass *iniquitous Exclusion acts* which will put our children

and grandchildren to the blush. They are a disgrace to the honor of our country, blots upon our national escutcheon, relics of barbarism only fit to be classed in the same category with burning witches in New England. The quicker they are repealed the better.

John is irrepressible; he is like Banquo's ghost, he won't down. Why?

1. God has some great destiny for the Chinese race. They have not been preserved so marvellously as a nation 4000 years for nothing. God does not work in that way. There is no waste of force or material in God's economy; and so the preservation of the Chinese down through the ages has been a conservation of a mighty force to be used by God in the consummation of His plans for the race. Neither is it for nothing that beneath the broad domain of China the mineral wealth of the world is stored.

2. The Chinese are capable of great things. They are slow, solid, aggressive, a people that will abide. They are patient, economical, filial, and they are pre-eminently a *determined* people. Some years ago China was devastated by a terrible rebellion. The southern half of the Empire was wrested from the Imperial sway and in the hands of the Taipings. The Mohammedans in the Northwest took advantage of this state of affairs and rebelled. "Aided by the reckless and seditious of all clans they drove out the governmental minions" and China lost Turkestan. At the same time Russia seized Kuldja. In a moment of weakness the Czar promised China that he would restore Kuldja as soon as China should reassert her authority in those regions and reconquer Turkestan. The attempt to restore prestige in a territory where every hand was turned against her seemed indeed hopeless. Her resources were exhausted, treasury depleted, foreigners were within her gates, the distance to be traversed was immense, and no one dreamed she could succeed. The Emperor sent for Tso Tsung Tang, one of his ablest generals, and asked him if he could reconquer Turkestan. Tso replied that he could. "But," said the Emperor, "have you considered that your operations will be so far removed from your base that the mules will eat up all the provisions before they reach your army? Have you thought of that?" "I have," answered the redoubtable warrior, "and I have my remedy. We will push forward as far as we can as soldiers, and when our supplies are becoming exhausted we will squat as farmers and till the ground as many years as are necessary to raise supplies. We will repeat the operation as many times as are necessary, and Turkestan will be restored to your Majesty's sway." And they did it! I have intense admiration for such dogged, persistent determination—a determination to succeed in a well-nigh impossible undertaking if it took five years or *fifty* years for its accomplishment. Dr. S. Wells Williams says: "The history of the advance of this 'agricultural army' would, if thoroughly known, constitute one of the most remarkable military achievements in the annals of any modern country."

3. They are a "brainy" race. There is no question that the Chinese are the most intellectual of all the Asiatics. They are the bankers and the wholesale merchants of the East. Some twelve years ago when General Grant returned from his tour of the world, he said that in his travels he had met three great men, three men who towered head and shoulders above all others, "with whom there were none to compare." One of the pre-eminently great men was Gladstone, England's great statesman; another was Germany's great warrior, Bismarck; and the third of these incomparably great men was Li Hung Chang, Viceroy of Chili and Prime Minister of China. *A Chinaman!* There is to-day no man better versed in statecraft, there is no more shrewd diplomat than Li Hung Chang.

4. The Chinese are a nation of students. In what other country in the world will you find 25,000 students competing in one examination-hall for literary honors? Last month in the city of Nanking there were between 29,000 and 30,000 students attending the triennial examinations. Men will attend the examinations year after year until they are bowed and decrepit with age in the hope of obtaining the coveted prize. It is not an unusual thing for men of seventy-five and eighty years to be found at their place in the hall. So anxious are they to obtain an education, that a man who is too poor to buy oil will steal his neighbor's light through a knot-hole in order that he may study.

Is there no destiny for such a people?

5. China is arousing herself. Some people have an idea that China is dead. She is not dead, or if she is, she is a very lively corpse. She is not asleep, she is shaking off the lethargy of the centuries and arousing herself as a mighty giant for a coming struggle. She has a magnificent fleet of merchant steamers, large dockyards, arsenals, and a complete network of telegraphs over the entire Empire. She has, it is true, but a few hundred miles of railroads, but railroads are coming and they will be built with native material and Chinese labor.

6. China is destined to become one of the great factors in the future development of the world. I do not agree with Lord Wolseley that she is to become the great military power of the future, conquering Russia and India, and crossing swords with England and the United States. This seems to me extravagant; but if Genghis Khan in the beginning of the thirteenth century swept with his Mongol horde from the mouth of the Amoor to the sources of the Danube, what might not an awakened, civilized China do with a possible forty millions of soldiers?

For the above reasons I repeat: The evangelization of China is the *most important* work of the Church of Christ in this age.

Christianizing China is the only solution of the "Chinese Question." Exclusion Acts will not do it. This great problem is thrusting itself upon us. What are we going to do about it? We cannot ignore it—we dare not if we could. We cannot keep them out. We close the front door, but the back door is wide open, and it would take a much larger army

than we have to efficiently guard it. Besides, the "Son of Heaven's" claim to universal empire is a factor which has not been sufficiently considered. The time will come when the Chinese will try to make it good.

Self-preservation demands the evangelization of the Chinese. China is destined to become either a conservator or a menace to Christendom. Which it shall be depends largely upon the missionary effort of this century. When the time comes, as it inevitably will, when an outlet must be found for the swarming millions of this land, and when they may try to make good their claim to universal empire, it will be well for us if she is a Christian land.

IV. Reasons for hopefulness.

I see strong reasons for believing in the speedy evangelization of the land of Sinim.

1. The opening of the country. Only a little more than 300 years ago Francis Xavier, the noted Catholic missionary, stood before the walls of the Middle Kingdom vainly seeking admittance. It seemed to the devoted Jesuit that it was surrounded by a wall of exclusion as high as heaven and as hard as adamant, and he called out in the agony of his soul, "O rock, rock! when wilt thou open to my Master!" Humanly speaking, there was little prospect of ever penetrating this wall of exclusion, yet three centuries has seen it broken down, removed, entirely swept away. The missionary to-day has access to the entire eighteen provinces of the Empire.

2. There is better feeling upon the part of the people. I make this statement with a full knowledge of the recent disturbances in China. Were there not better feeling there would have been fifty Tientsin massacres since last May. These troubles in China have been greatly misunderstood in this country. They are not "Anti-Missionary" riots, but an insurrectionary movement upon the part of a treasonable secret society. The Emperor's edict is an inspiration to all who believe in the providential ordering of events. It is a distinct recognition of Christianity, and assures protection to missionaries and native converts.

3. Increased willingness to hear the Gospel. There has been a notable change in this respect in recent years. There is no trouble to get large, attentive audiences to listen to the preaching of the Gospel.

4. Success.—Twenty-five years ago there were less than 500 converts in the whole Empire. Thirteen years ago there were 13,000 communicants; now there are 40,000. In 1878, 13,000 native Christians contributed \$9000 to the support of the Gospel. Last year the 40,000 converts gave \$40,000; and the beginning of modern missions dates from the opening of the country in 1860. Besides, it must be remembered that success in missions cannot be computed by arithmetic. You cannot count heads and say this represents the results of missionary enterprise. There is an unknown quantity to be taken into consideration. You cannot measure in a table of statistics the breaking down of prejudice, the removing of

opposition, the dissemination of Christian truth. In 1875 another missionary and myself were mobbed in a certain district, barely escaping with our lives. There was no more turbulent district in all China. In 1889 I travelled through the same country with my wife and children, and did not hear a single disrespectful word in a ten-days' journey. Can such a change be measured by statistics?

5. A remarkable door has been opened to the dominant class. A few years ago the Emperor introduced Western science into the competitive examinations. The result is an increasing demand for this knowledge which can only be got in mission schools. It has been sneeringly said, "*Missionaries* only get the scum." They generally get just about what they fish for; and if in future they only get the scum in China it will be their own fault.

6. Increasing momentum of truth. Truth, eternal, irresistible, unconquerable truth, is moving forward with increasing momentum in these latter days of the nineteenth century. The Lord may seem slow in the accomplishment of His purposes, but He is not slow as some men count slackness. He will make short work in these last days.

I see no reason why China may not be converted in the next fifty years, if the Church awakens to a full sense of her duty and responsibility. We are on the verge of a mighty outpouring of God's Spirit upon the Land of Sinim. Why does it not come? Because we have not prayed for China as we ought. The great need of China is not more men, or more money, but united, earnest, agonizing prayer for a copious outpouring of God's Spirit. Oh that Christian men and women would agonize in prayer for the salvation of this the greatest of all heathen nations!

A MEMORABLE MORAVIAN ANNIVERSARY.

BY THE EDITOR-IN-CHIEF.

The *Unitas Fratrum*, the Moravian Brotherhood, may well provoke to emulation all other bodies of Christian disciples, for their consecrated zeal in the work of missions.

The whole Church is a missionary body. No board, society, or committee shoulders the responsibility and monopolizes the privilege of procuring laborers and providing for them. The entire Brotherhood is engaged in the work, and there is no thought of doing it by proxy. The Mastership of Christ is a practical article of their creed, and the last command and commission of the Master is not forgotten by the disciple. Rev. Archibald J. Brown, of London, tells how his daughter was led to give her life to Inland China. She said: "I have long known Jesus as my Redeemer and Friend, but when I fell down before Him and acknowledged Him as my *Master*, He said to me, 'Am I then your Master? Then go

thou to China.' ” The Moravians regard as impertinent and irrelevant such questions as these : Do foreign missions pay ? Are they expedient ? Will they be successful ? for the Master has left His marching orders, and that settles all controversy.

Obedience to this Master is the principle of the whole body of the United Brethren, prompt and implicit compliance with His will as expressed in the voice of His Word and the vote of His Church. Count Zinzendorf said to a Moravian believer, “ Will you go to Greenland ? ” “ Yes. ” “ When ? ” “ *To-morrow !* ” What readiness to obey, what immediate obedience to the heavenly vision ! And think of a whole Church trained from infancy to this sense of individual duty and promptness of obedience !

The “ regions beyond ” represent the *preferred* sphere of Moravian missions. Not where Christ has been named, not building on another man’s foundation ; but they would help fulfil that prophecy,

“ To whom He was not spoken of, they shall see :
And they that have not heard shall understand. ”

Mary Lyon used to say to her pupil-daughters, “ If you would heroically serve Christ and humanity, seek not easy fields of labor, but *go where no one else will go !* ” And just that the United Brethren do. No field so far off, so difficult, so inaccessible, so walled in with adamant, so shut in with gates of steel ; no people so repulsive and so hostile or cruel, that to that field and people their missionaries will not go. It may be the stupid, stolid Esquimaux, the slaves of the West Indies, the blear-eyed cretins of the Alps, the disgusting lepers of Africa, the cannibals of the South Seas—but anywhere and everywhere they rejoice to go and plant the cross. And the fact of greater distance, degradation, destitution, depravity, constitutes with them only a mightier appeal and argument for going where the neglect is apt to be the greater because of such repellent features. They have learned that it is not charity, but selfishness, that “ begins at home, ” and stays there ; and, like Redslob and Marx who, during the past year, passed from Leh, the mountain outpost of Little Thibet, up to their glorious reward, the most self-sacrificing post of duty is the sentinel-box for this vanguard of the Church’s army !

This noble *Unitas Fratrum* cultivate heroism. We have often feared that in these days the heroic spirit is fast being eliminated from modern missions. One argument often urged upon young people for devoting themselves to the foreign field is, that they will find little self-denial in such a course, since in most countries the highest civilization has found its way, and they will find the comforts and conveniences and even luxuries of their homes still available. To our mind this is the worst sort of appeal—it is addressed to selfishness, and leaves out the very heroism of sacrifice. A people that, in their very Litany, insert the petition, “ From the unhappy desire of becoming great, good Lord deliver us ! ” is not very likely to court worldly comforts, honors, dignities and indulgences. And

where the *law* and even *love* of self-abnegation for Christ are at the bottom of all missionary endeavor, we may well feel no surprise to find that by far the largest proportion of laborers in proportion to their numbers, and by far the largest average of gifts in proportion to their means, this little Moravian Church offers to the Lord's work. It is from Benjamin that the leader comes who stands above all the rest from his shoulders upward.

The Moravian Church is not only least among the tribes, but poorest. Yet out of their poverty have abounded the riches of their liberality. They put to shame the richer bodies of disciples and tempt us to believe that riches bring the Laodicean spirit with them, and are a curse instead of a blessing, judged by their fruits in church life. Certainly the United Brethren are a standing testimony that small numbers and little money cannot prevent consuming zeal for missions and burning passion for souls, when in all the work the chosen formula and motto is

“IN THE NAME OF JESUS. AMEN.”

This paper was begun, however, with a purpose of giving some brief account of the Third Jubilee of the Society for the Furtherance of the Gospel among the Heathen, which anniversary was held in the Moravian chapel, Fetter Lane, London, on Thursday, November 19th, 1891, at 6.30 P.M.

At this One Hundred and Fiftieth Anniversary it was the privilege of the editor-in-chief of this REVIEW to be present and deliver an address. The place was interesting, an old-fashioned oblong building, hidden behind other structures, and approached through a long hallway—a building perhaps forty by sixty feet, with heavy, stately galleries, and plain board pews, and a high semicircular pulpit of evident antiquity, where Wesley and Baxter and Bradford have more than once preached the old Gospel.

The programme was interesting, announcing that “The Brethren's Society for the Furtherance of the Gospel was founded in 1741, with a view to entertain and assist Moravian missionaries passing through London to their various mission fields. It was reorganized in 1768 in order to establish the mission in Labrador. By God's goodness in protecting the ships used in this service, and in blessing the trade carried on with the natives to help in supporting this mission, it has almost entirely been maintained by S. F. G. to the present day. The Society also endeavors to spread missionary information by publishing the quarterly ‘Periodical Accounts,’ and in other ways contributes to the extension of the kingdom of our Lord Jesus Christ.” Hymns composed by James Montgomery, himself a member of the S. F. G., for the centenary in 1841, and by Harvey, Spangenberg Doddridge, James Hutton, first President of the S. F. G., as well as by Ellis and others for the present occasion, were embraced in the programme and sung. After an appropriate Scripture reading from Romans 1 and 10 by Pastor Hassé, who presided, and the opening prayer was offered, Rev. B. Latrobe, Secretary, presented

warm salutations by letter from the Unity Elders' Conference at Berthelsdorf, an apostolic greeting signed by James Connor ; then from Bethlehem, Pa., U. S. A., the headquarters of the American province, salutations on the sesquicentennial ; from Labrador's largest congregation, at Okak, and the Missionary Conference at Hebron, Hopedale, etc., and from Bishops A. C. Hassé and Joseph Latrobe and Brother J. England, etc.

Pastor Hassé, who gracefully presided, made the usual "chairman's address." He dwelt on the modern aspect of the Society's work, as confined chiefly to Labrador. This field is its special feature, but though primarily restricted to this land of eternal snows, equally sympathizes with all missions. Mr. Hassé touched briefly but effectively on the moral and economic features of the Labrador field, vindicating missions to a people who were a century and a half ago without light or help, and are still a classic and standing example and representative of the charter right of the Gospel : "The poor shall have the Gospel preached to them." A situation radically worse, and a type of humanity more degraded, could not elsewhere be found when missions were begun in Labrador and Greenland. And these facts emphasized the duty of bearing to these remote shores the tidings of salvation.

As to the economic side, Mr. Hassé explained the office of the S. F. G. as a training society. The Esquimaux must primarily be fed, clothed, and sheltered if they are to *live*. It is desirable not to make them paupers, however ; and hence they must be taught to give an equivalent in the produce of the country. The summer trade is a revel ; the winter is a time of starvation ; and as the starving time covers eight or nine months, extinction would result unless trade were carried on, and it is important that such trade be in hands that will conduct it on Christian principles and so elevate and improve as well as preserve the Esquimaux race. Mr. Hassé canvassed the common objections to such mission work and appealed to the future for its vindication, remarking that the full recognition of its value might come, perhaps, only after another hundred years had swept away. By that time, it is believed, a new people, a mixed race, may have grown up, a Christian people, stronger, more intelligent, more capable, an Esquimo-European race, to take their full place among the family of nations.

Mr. Hassé explained the nature of the Society, as first a training society, and secondly as furthering on their journey brethren who pass through London *en route* to mission fields. It is a committee deputed by the whole Church, a delegation ; "in our estimate," said he, "the whole body is a missionary society, and the S. F. G. is made up of officers whose position specially qualifies them as leaders ; but the army is the Church itself."

Bishop Taylor followed with some historical statements, calling attention to the pictures hung on the walls and pillars—pictures of Bishop Stevens, the Waldensian, the first converts in Greenland, George Schmidt

teaching the Hottentots, Schmidt and Nitschmann in prison, etc. He also traced the Society's name to 3 John 6 : 7, 8 (Greek), and explained its double purpose, first to support the Gospel in Labrador, and secondly to further the Gospel by helping on their journey after a godly sort, brethren who for Christ's namesake went forth, taking nothing from the Gentile unbelievers.

Then Mr. Latrobe rehearsed the story of the *Harmony* and its recent visit to the coast stations of the north. Ten vessels have been employed in conveying Labrador missionaries, and the present ship is the fourth bearing this sacred name. She has returned from her thirty-first voyage, but this is the one hundred and twenty-second made to these shores by the Moravian vessels. He mentioned the singular Providence that has watched over these vessels, and said : " As the Society meets for its annual thanksgiving service, combined this year with its third Jubilee, precisely the same language as was used at the Centenary will review an added fifty years of these special mercies : ' During this long period no fatal accident has been permitted to befall this favored bark, or those whom she was conveying across the boisterous and often ice-bound deep, and along a coast bristling with rocks and abounding with peculiar perils ; nor has the communication between the missionaries and their brethren in Europe been in a single instance interrupted.' Partial failures have been experienced. In 1816, the *Jemima* landed the needed stores at Okak and Nain, but was compelled to leave Hopedale unvisited. The most serious failure was in 1853, when out of four stations the third *Harmony* was only able to reach Hopedale, the most southern. In both instances persistent gales drove the ship out to sea. The extraordinary perils of ice and war and of the numerous rocks along that still unsurveyed coast have never been suffered to cut off the communication with the mission stations.

" The development of the mission and of the trade, which partly supports it, made it necessary in 1870 for the Society to purchase a second vessel. The *Cordelia* was run down by a steamer off the Nore in 1881. No lives were lost in this, the most serious disaster in the one hundred and twenty years during which S. F. G. has been a shipowning firm."

Mr. Latrobe reported the deaths of valued native helpers, like the faithful Abraham of Nain, and Hulda eighty-one years old, and the aged Martha ; at Hopedale, Boaz and his sister Bertha, wife of Joshua, now too crippled to be of use. The epidemic influenza at Hopedale has taken not a few valued church-members away. The evangelistic tours by sledge were referred to, continued for three weeks, with no sleeping places at times but snow-huts ; the grammar of the Esquimaux language, a work of twenty years by Dr. Bourquin, and which has been received with great thanks, was cordially mentioned ; and the Esquimaux tongue was compared to a polar bear gnashing its teeth within the bars of its cage, against the man who would seek to bring and confine it within the rules of grammatical order and regularity.

Various remarks followed as to the trials of the native Christians, the long winter, the failure of autumn fisheries and sealing, and consequent lack of stores, the absence of reindeer near the stations, and the good help of God at all the mission centres was gratefully recorded.

About forty missionaries are on the list, and the people may be regarded as almost altogether Christian. In fifteen years they have contributed to outside and mission purposes out of their poverty, about £210 sterling, or upward of \$1000.

Rev. W. Fuller Gooch gave a brief address, in which he referred to the eminently biblical lines on which the whole mission work of the Moravians is carried forward, as shown even in the fondness for scriptural names—Nain, Hebron, Ramah, etc.; and remarked that the mastership of Jesus was recognized even by the captain of the *Harmony*, who regarded himself as under orders from the Higher Captain.

After a few remarks by Rev. A. Kleinschmidt, who represented the Holland Society, the “Zeist,” W. V. Drury, M.D., spoke for the London Association in aid of Moravian Missions, which for seventy years has contributed in all a quarter of a million of pounds sterling. It shows the confidence felt in the work of the United Brethren, that this Association, composed of all denominations, has for so long given such assistance to this small and comparatively poor body of disciples in carrying on their self-denying work.

This Lovefeast, at Fetter Lane, fittingly came to a close in the Doxology, which as a unique specimen of the simple Moravian liturgy we append to this paper. Such a doxology is itself a constant reminder of the privileges and obligations of Christ’s redeemed people to spread the good tidings of the Gospel; and is a noble conclusion to the brief and beautiful form of public prayer which is full of petitions for a lost world and for the Church in its missionary capacity.

DOXOLOGY.

[Italics represent the response of the congregation.]

Unto the Lamb <i>thát</i> was slain,	(Rev. 5 : 12.)
<i>And hath redeemed us out of all nátions of the earth ;</i>	(Rev. 5 : 9.)
Unto the Lord who purchased our souls <i>fór</i> Himself ;	(Acts 20 : 28.)
<i>Unto that Friend who loved us—and washed us from our sins in His own blood ;</i>	(Rev. 1 : 5.)
Who died <i>fór</i> us once,	(Rom. 6 : 10, 11, 12 ; 2 Cor. 5 : 15.)
<i>That we might díe unto sin ;</i>	(1 Peter 2 : 24.)
Who <i>róse</i> for us,	
<i>That we álso might rise ;</i>	(1 Cor. 15.)
Who ascended for us <i>ínto</i> heaven,	
<i>To prepare á place for us ;</i>	(John 14 : 2, 3.)
CHOIR. And to whom are subjected the angels, and powers, <i>ánd</i> dominions	(1 Peter 3 : 22.)
To Him be glory <i>át</i> all times,	

In the church that waiteth for Him—and in that which is around Him,
CHOIR. From everlasting to everlasting : *Amen.*

MINISTER. Little children, abide in Him ; that when He shall appear,
we may have confidence, and not be ashamed before Him at His coming.
(1 John 2 : 28.)

In none but Him alone I trust for ever,
In Him, my Saviour.

The Lord bless thee, and keep thee ;
The Lord make His face shine upon thee, and be gracious unto thee ;
The Lord lift up His countenance upon thee, and give thee peace :

IN THE NAME OF JESUS : AMEN.

LONDON, November 20th, 1891.

HOW THE GOSPEL SPREADS IN CHINA.

BY REV. JOHN ROSS, MOUKDEN, NORTH CHINA.

Six years ago a young Bannerman of Chinese ancestry joined our then small church in Moukden. His father was a native doctor, who from a sense of sinfulness was deeply interested in the more earnest Buddhist sects. He had been a listener during the angry discussions raging against Christian doctrines when they were first introduced here. As a result he cut himself off from every form of idolatry. He had never spoken to either the foreign missionary or the native evangelist, but on his death-bed he recommended his two sons, and especially this younger one, to carefully examine Christianity for themselves, and not allow themselves to be carried away with the all but universal execration to which Christianity was then held up.

Young *Jang* was also a man with a sensitive conscience, and he, too, was anxious to rid his soul of sin. This, combined with his father's dying advice, led him to the chapel, where he became an inquirer as eager as he was intelligent. Being a fair scholar he soon became acquainted with the leading truths of Christianity and was baptized.

His new faith not only removed the former trouble of his soul, but filled him with a joy which nothing worldly could bestow. The fire so burned within that he gave up the situation he held, and went to the city immediately north of Moukden to impart his newly-found treasure to his elder brother, a doctor in this city of Tieling.

The first news we had of the journey was when, on his return, with a face shining with joy, he informed us that his brother was a believer, and that he, his whole family, and a few intimate friends who had heard and become believers, were all applicants for baptism. My young colleague, Mr. Webster, had by this time come to Moukden, and it was deemed advisable that he should go north to investigate the facts of the story. H.

soon returned and joyfully confirmed the statement of young Jang. On account of our strict rule for probation of intending members, no one was then baptized; but on a subsequent visit Mr. Webster baptized nine individuals, and took steps to open a station there. Two senior members, one, a convert of the late Mr. Burns, from Peking, and the other a Moukden man, were sent to initiate work in this apparently hopeful station.

Mr. Webster having accompanied me on the journey to the Korean valleys, already referred to in the REVIEW, suggested on our return journey, that instead of going back directly to Moukden, we should make a detour and see how it fared with the young station in Tieling. When we arrived at an inn on the outskirts of the city we were informed that the chapel had been attacked by a mob and wrecked. Desiring to know what amount of truth there was in the statement, we rode in to the chapel, but found no one there. We discovered that one of the two men in charge had fled, and the other was living in a neighboring house as the chapel was uninhabitable. This man had already stood painfully severe persecutions. We found that the chapel door had been broken open, the windows smashed to pieces, and every perishable article of furniture completely destroyed. The streets were placarded with prominent "posters" containing the wildest accusations and vituperations against the foreigners who had dared to intrude into the city. It transpired that the principal authors of this excitement and the chief leaders in the riot, were men from the magistrate's office, which was bound, when necessary, to take steps to keep the peace. Therefore we inferred that the real cause of the outbreak was our old acquaintance, which for years had been our chief foe in Moukden—viz., the belief that we were there as political agents to create a party which would be traitorous to China and friendly to foreign powers.

To do something to remove this evil prejudice we had the boards blocking up the broken window taken down, and we stood on the ledge exposed to the street. In a few seconds the street, which ordinarily is a busy one, was so crowded that there was no passage for man or beast. A dense mass of well-dressed men, mostly young, stood fronting us as closely packed as they could stand, filling the breadth of the wide street and stretching away to right and left. From the window-ledge, which was about three feet high, we could see and be seen by all the crowd. There we preached to the people for about an hour, always keeping in view, but never even inferentially referring to the cause of the general excitement. We preached the doctrine of Jesus, the Saviour from all sin and for all men, without distinction of nationality or condition. As both caution and explanation were essential to our position, and especially to our cause, we had to enter into minute details regarding the vital doctrines of Christianity, on account of which we had come to their "honorable" country. We were impressed with the death-like stillness of the crowd. As far as indications of life were concerned they might as well have been cut out of stone. Every eye was unfalteringly bent on the two foreigners; not a

head, not even a lip, as far as we could see, moved in that crowd while we remained face to face.

At length we descended from our pedestal, and gently wriggling our way through the crowd, we reached the two men who were holding our ponies. But as soon as we mounted and got just clear of the crowd, the unusual silence was broken by loud laughter, bitter mockery and reviling language, and by what was still more disagreeable, a shower of either small pieces of brick, or of earth which, by the keen frost, were like so many stones. Our ponies soon trotted us beyond the reach of the missiles ; but we had to go through a mile of street lined on both sides with shops which seemed crowded with human beings, who greeted us as we passed with mocking laughter, shouts of angry defiance, or revilings of the grossest kind. We were not much affected by this kind of thing which "breaks no bones," and soon we found ourselves in our inn, somewhat fatigued with the nervous excitement rather than by the labors of the day.

The young doctor had been boycotted and left some time before for his native village.

Exactly two and a half years after that visit of ours, during which we were so unceremoniously treated, Mr. Webster stayed in the same inn, and walked that mile of street between it and the chapel. As usual, at most of the shop-doors stood some of the men in charge of the shop. Many of these men bowed to him as he passed, with a smile of recognition, inquired after his own welfare and that of his family left behind in Moukden. He entered the compound of the small chapel, where he was met and joyfully welcomed by a considerable band of men who had meantime become members.

Next day he dispensed the communion to a congregation of fifty baptized men and women. The "bread" was handed round in a plate, which he used for his food on the road, and the wine was drunk out of his breakfast-cup, as the most respectable vessel available. "But," as he stated in a letter written at the time, "the Holy Spirit of God was there." The emotion was profound. Men and women as they thus for the first time touched and tasted the tangible tokens of their Redeemer's dying love, did so with bursting sobs and with tears flowing down their cheeks. Those only who know the stolid nature of the Chinese, and their remarkable powers of self-control, can alone fully appreciate the significance of such uncontrollable emotion.

Two years later I was there dispensing the communion to a company of about double the number, and one which would have been much larger could all the members in the outlying villages connected with Tieling have been present. The members have had to take a second and larger chapel, but this was so full that a number of men had to stand during the entire service, though these were then mostly applicants for baptism. On a subsequent visit a couple of months later there were twenty-seven persons baptized. Press of time prevented me then from going to the villages

where a number of women believers, unable from household cares, to go to the city, are awaiting baptism. Every year sees a larger number than the preceding enter the Church, and every year sees an enlarged number of villages taken possession of by one or more of the disciples of Jesus. One village, about seven miles from Tieling in a beautiful valley, is wholly Christian, its inhabitants being all either baptized or applicants for baptism.

Instead of the former vituperation, the foreigner is now saluted by the more respectable citizens with kindness, the magistrate is well disposed, all the lower officials are glad to be on friendly terms with the evangelist and the deacons of the church; and there is not only no avowed hostility of any kind against those who have become members, or obstacles placed in the way of those desiring to become Christians, but the "whole city speaks well of Christianity."

No Christian man will be at a loss to set down all those changed conditions to the power of Him who works through the preaching of the Word; but He who is the Almighty, and who does what He wills, has willed to do this kind of work only in connection with human agency. He gives the increase, He demands that Paul plant the seed. Whose eloquence was employed, whose lives were influential as the immediate cause in producing this wonderful change—amounting to a contrast—between our first visit and my last? The change has not been effected through the preaching of the foreigner, nor solely by his life. As the work was begun by that youth scarcely six years ago, so has it been carried on all but exclusively by his countrymen who were or have become believers, and latterly by himself, who is now—and appropriately—the trained evangelist in charge of the station.

"He who runs can read" the lessons of stimulus, lessons of faith, lessons of caution, lessons of fear and of joy, which the above very brief narrative, which could be repeated of other places not a few, presents to all sections of the Christian Church doing work for the Master among the Chinese. And in connection with this story may I be allowed humbly to rebuke the unbelief of many in our home churches, and among many of our leading clergy? They tell us our duty is to preach, but not to expect conversions. I would never have myself come to China did I not believe it my *duty* to expect hearers of the Gospel to be born again. I have expected, always, undoubtingly expected, conversions. At this moment I expect more than ever before, and I know I shall not be disappointed, for "faithful is He that hath promised." Christians in Christian lands expect conversions! There is something, whatever it be, radically wrong if there be no conversions under the proclamation of the message of God to man. Expect conversions. Pray for them earnestly, but pray in faith, believing that ye shall have what ye ask; if not, your prayers are in vain. Act for them solemnly, and act with wisdom to take away those things which hinder the conversion of hearers. "Open thy mouth," open it wide, and see if God, the faithful and the true, will not *fill* it.

FOREIGN INFLUENCE IN CHINA.

BY REV. A. P. PARKER, SHANGHAI, CHINA.

Very few people in Western countries have any adequate idea of this great Chinese Empire, of its size, the character of its people, the strength and extent of its civilization. To many, as Professor Max Müller says, the Chinaman is a joke. To others he is uncivilized or only half civilized, and but little removed from the Hottentot or the American Indian. A dozen years ago, the Supreme Court of California, in its zeal to bring a law to bear against the Chinese, held that "the term Indian included the Chinese or Mongolian race." "It thus upheld a wrong," says Dr. S. Wells Williams, "while it enunciated a misconception. It placed the subjects of the oldest government now existing, upon a parity with a race that has never risen above tribal relations. It included under one term a people whose literature dates its beginning before the Psalms or Exodus, . . . and containing authors whose words have influenced more human beings than any other writings, with men whose highest attainments in writing have been a few pictures and tokens drawn on a buffalo robe. It equalized all the qualities of industry, prudence, skill, learning, invention, and whatever gives security to life and property among men, with the instincts and habits of a hunter and a nomad. It stigmatized a people which has taught us how to make porcelain, silk, and gunpowder, given us the compass, and shown us the use of tea, . . . by classing them with a race which has despised labor, has had no arts, schools, or trade, and in the midst of the Californians themselves is content to dig roots for a living." So long as these wholly unjust and inadequate conceptions prevail, so long will the people and country be treated with contempt on the one hand, while, on the other hand, the Church will fail to comprehend the vastness of the work of evangelization to be done here and the immense outlay of men and money and prayer that are necessary to accomplish it.

China is a great country, great in size, great in history, great in civilization. Extending over 71 degrees of longitude and 34 parallels of latitude, it covered, in 1840, an area of 5,300,000 square miles, a territory a third larger than the Continent of Europe, and nearly half as large again as the United States, which covers nearly 3,700,000 square miles, including Alaska. This vast area has been reduced, during the last fifty years, by about a half a million square miles, ceded to Russia and England. Reaching from the frozen snows of Siberia on the north, to the tropical regions of the eighteenth parallel of north latitude on the south, China affords as great a variety of climate and production as any other country in the world. Vast mountain chains, wide and fertile plains and valleys, numerous lakes and great river systems, are some of its physical features. It contains a population, according to Dr. S. Wells Williams, the best

authority on Chinese subjects, of 380,000,000, in the eighteen provinces, and 23,000,000 in Manchuria and the colonial possessions, or a total of 403,000,000. It yields every kind of mineral, vegetable, and animal production necessary for the sustenance of its teeming population and for the development of the arts of civilized life—a country complete in itself.

It is the oldest country in existence that has a history, covering a period of more than 4600 years without a break in its continuity. Contemporaneous with Egypt, and Nineveh, and Babylon, it has outlived them all. While these mighty empires have sunken in oblivion and heaps of rubbish mark the forgotten scenes of their power and grandeur, China has continued on her way, and is to-day one of the great nations of the earth, whose powerful influence on the destiny of the human race it is impossible to forecast. One of the oldest books in the world, outside of the Hebrew Scriptures, is the Shu King, one of the Chinese classics, which contains a record of events that occurred in this country B.C. 2300. The dim dawn of Chinese history reaches back to 2800 B.C., or, according to Dr. Hales's chronology, 350 years after the flood, and more than 1600 years after the creation of man. The period of authentic history may, according to the most reliable evidence, be placed at about B.C. 2300, in the reigns of Yao and Shun. Everything in this country is old. Centuries are but as years and years are but as days in the history of China, as compared with the mushroom growths of America and modern Europe.

Possessed of a knowledge of letters, architecture, agriculture, and civil government, two thousand years before our era, Chinese civilization was old when Greece and Rome were young, and ten centuries ago China was the most civilized nation in the world. At that time, and subsequently, reports of the wealth and power and Oriental splendor of the Chinese Empire created as much wonderment in Europe as the Chinese of the present day experience when they hear of the power and grandeur of Western nations. Without discussing in this connection the elements of Chinese civilization, we may note the fact that it has wrought out one stupendous result that may well challenge our admiration and invite our studious attention. It has kept under one government, under one homogeneous set of civil institutions, the greatest mass of human beings that has ever existed under one government in any age of the world. In view of this fact we might well inquire what are the elements of its strength that have served to accomplish such a result. Geographical isolation, filial piety, industry, innate strength of character, all these have been offered in explanation of this wonderful phenomenon. Perhaps they have all combined, under the over-ruling providence of God, to produce a result that is the marvel of the foreign student of the history and institutions of this country.

But while this is a highly civilized nation, perhaps as highly civilized as any heathen nation has ever been in the history of the world, yet it is a nation of idolaters, sunken in gross and degrading superstitions. Reach-

ing its highest point of development a thousand years ago, it has been on the down grade ever since in all the elements of mental and moral progress, with only occasional periods of temporary recovery. A discussion of the moral and spiritual condition of the Chinese, which I may take up in a future paper, would show that with the multiplication of idols there has come a decrease of moral force, and the gathering gloom of superstition has so darkened the minds of the people as to practically arrest their progress in material, mental, and moral improvement. The facts that lie on the very surface of their past history and present condition indicate that they have, somewhere in the past, reached a stage of arrested development, and idolatry and superstition are largely the cause of it.

We cannot doubt that it is in the purpose of God that this nation is now being brought into close and vital contact with the great Christian civilization of the West, in order to arouse her from her mental slumber and moral deadness and start her again on the path of progress. It becomes us, therefore, to inquire what are the influences that are being brought to bear upon this great mass of civilized heathenism, how far the people are yielding to those influences, and what is the outlook for the future.

China's relations with foreign countries have been more or less desultory until within the last fifty years. Geographically isolated from the rest of the world, so that she was very difficult of access before the age of steam, she has been left alone, largely, to work out her own destiny, almost wholly uninfluenced by any other than inferior peoples. "But to-day she stands face to face," in the language of one of her most eminent statesmen, "with a condition of things unprecedented in the history of the country. It is the decree of Heaven and we cannot close our doors and refuse to receive foreigners or fold our hands and have nothing to do with them."

There is reliable evidence that the Chinese had trade relations with the Roman Empire as early as A.D. 150, but the long and perilous journey to China over the mountains and high table-lands of Central Asia made the trade uncertain and fragmentary. In the latter half of the ninth century the Arabs carried on trade with the Chinese by means of junks, crossing the Indian Ocean, passing through the Straits of Malacca, and on up the eastern coast of China as far as Hangchow. The visit of Marco Polo to China in the thirteenth century, his long residence here, and the accounts he gave of his observations and experiences, on his return, brought the great Mongol Empire vividly to the attention of Western Europe. One result of this was the sending of Roman Catholic missionaries to China to convert the heathen to the Christian faith. Great success, apparently, attended the labors of these missionaries, but their work was destroyed with the overthrow of the Mongol Dynasty.

In the early part of the sixteenth century Portugal and Holland sought to open up trade relations with the country by sea, and succeeded to some

extent in accomplishing their object. It is noteworthy that up to the advent of the Dutch and Portuguese and Spanish traders the country was practically open to foreign trade; but the conquest of Malacca by the Dutch, and of the Philippines by the Spanish, and the taking forcible possession of the region now known as Macao by the Portuguese, together with the buccaneering exploits of the traders from these countries along the coast of China, excited the suspicions of the Chinese, and the country was subsequently closed to foreign trade, except at the port of Canton. British trade with China commencing in the middle of the seventeenth century, and resulting in the Opium War of 1842 and the opening of China to foreign residents, though beginning later than that of any other nation, has exerted a greater influence on the country than all the other nations of the West combined. Without, however, going into the details of the earlier attempts of the nations of Europe to open up diplomatic and commercial relations with the Chinese, suffice it to say that it is only within the past fifty years, or, more strictly speaking, within the past thirty years, that the country has been really open to foreign intercourse. The Opium War of 1842, at the conclusion of which Christian England forced heathen China to pay \$11,000,000 for the opium which British merchants had smuggled into the country, and which the Chinese Government had seized and destroyed, and also \$10,000,000 for war expenses, while it was an act of the grossest injustice, yet in the wonderful providence of God it resulted in a great blessing, not only to China but to the civilized world, in that it opened China to foreign intercourse and to the introduction of Christian missions into the country.

By the Treaty of Nanking, entered into at the close of that war, five ports were opened along the coast of China where foreigners were to be allowed to reside on Chinese soil. Before the opening of these five ports—Canton, Foochow, Ningpo, Shanghai, and Tientsin—and since the closing of the country against the Dutch and Portuguese traders and the expulsion of the Jesuit missionaries, no foreigner had been allowed to reside on Chinese soil, except within the narrow limits of the little compound known as the "Factories" on the bank of the river at Canton. But now by the terms of this treaty, foreigners, whether missionaries, merchants, or government officials, were allowed the right of residence within the borders of the Celestial Kingdom, subject, indeed, still to their own laws, but guaranteed protection to life and property by the Chinese Government. This is not the place to discuss the subject, but a review of foreign intercourse with China shows that at no time, particularly within the last three hundred years, since foreigners have sought to open up trade relations with the Chinese, would it have been safe to have allowed unrestricted intercourse with the peoples of the West. The flagitious conduct of many of the traders that have come to these shores, and the intriguing schemes of the Jesuits for political power and interference with the civil authority, have been entirely sufficient grounds for the fear and suspicion of foreigners

entertained by the Chinese, and show only too clearly that had the foreigners been allowed free access to the country, in all probability the government would have crumbled to pieces and the country would have been divided up between the three or four most powerful nations of Europe, especially as it was the general belief in Catholic countries that all pagan lands belonged to the Pope and he could give them to whomsoever he pleased.

At the conclusion of the war between China and the Allies, England and France, an additional number of ports were opened to foreigners for residence, and again, in 1876, at the conclusion of the negotiations consequent on the murder of Margary, an English commissioner, by the Chinese in Southwest China, still another number was added to the list of treaty ports, so that now there are twenty-one places on the coast of China and up the Yangtse River where foreigners are allowed to reside, own property, and carry on trade with the Chinese. Originally missionaries were restricted to these treaty ports, but they have long ago overleaped these bounds, and are now to be found in every part of this vast Empire carrying on their work.

In the resistless march of events of this wonderful nineteenth century, the mighty momentum of Christian civilization has struck this country, startling the Chinese out of their mental and moral lethargy, and while they have striven, blindly and foolishly at times, to resist the invasion of foreigners and foreign innovations, they have latterly begun to accept the situation and try to adapt themselves to a condition of things that they have found it impossible to avoid, and are, in a word, yielding to the pressure of foreign influence that has been brought to bear upon them with ever-increasing force.

The pressure of foreign influence has been delivered upon the Chinese along three general lines—viz., political, commercial, and missionary. The governments of the West have been urging upon the Chinese the necessity of receiving ministers, consuls, and government agents at Peking and the treaty ports, and of sending similar government agents abroad to the treaty powers, thus entering into the comity of nations, adopting the great principles of international law, and reaping the immense advantages growing out of intercourse with various countries of the world.

Merchants have brought innumerable cargoes of the products of field and factory, of mine and machine, to this country, urging upon the Chinese the advantages of purchasing these goods and of selling to the foreigners their productions, such as silk, tea, porcelain, etc. The merchants have brought here specimens or models or descriptions of nearly all of the principal inventions of the great West, the steam-engine, the steamship, the railroad, the telegraph, the telephone, the dynamo, the printing press, mining machinery, etc., and have urged upon the Chinese the necessity of employing these wonderful machines to develop the resources of the country and become great and powerful among the nations of the world.

Missionaries have been pressing into the country proclaiming hope for lost men through the Gospel of the Son of God ; showing the folly and sin of idolatry ; urging the people to forsake their idols and turn to the living God ; establishing churches, schools, and hospitals ; translating into the Chinese language, religious, educational, and general literature, scattering millions of pages annually of Bibles and Christian books over the land, and bringing to the knowledge of the people the wonderful discoveries in religion, science, and general knowledge that to-day constitute the precious heritage of Christian nations. It has required steady pressure and persistent effort to do this work. The Chinese are full of suspicion as to our purpose in coming here. They are ready to attribute to us every motive but the right one. It has been exceedingly difficult, in many towns in the interior, to rent houses, or purchase land on which to erect mission buildings. A fear is entertained by some of the Chinese that when a piece of land is bought by a missionary it thereby becomes a bit of foreign territory. The missionaries are accused of the vilest crimes in the calendar ; of kidnapping women and children ; of gouging out the eyes of children with which to make medicine to send to foreign countries ; of being spies in the employ of foreign governments seeking to gain a foothold in the country in order to its ultimate conquest ; of trying by the dissemination of strange and pernicious doctrines, to break down all the sanctions of morality and destroy the foundations of social and civil order, etc.

But notwithstanding the difficulties in the way, notwithstanding the fear, the suspicion, the self-conceit and the inertia, the pressure of foreign influence has been steady, continuous, and increasing, and we see the result to-day in the movement that is manifest on every hand. The Chinese are yielding to the pressure, slowly, it is true, but nevertheless surely. Many whose information is more or less superficial, think that the Chinese are so proud and self-conceited, so bound to their ancient traditions and averse to anything new as to be altogether impervious to any influence coming from other countries ; or else that they are so stolid and sordid, so gross and material, so sunken in superstition and intellectual stagnation, as to be utterly incapable of being raised to the high plain of thought and spiritual conception contemplated in our Christian civilization. But a nearer view of the history of the Chinese, a closer acquaintance with their national life and character, would serve to dissipate many of these false notions, and give a clearer idea of the nature of those influences that are needed to bring about that improvement which every well-wisher of the race so ardently desires to see.

When we consider the, to the Chinese, long and glorious history of China in the past ; the volume and range of her literature, which represents the gathered treasures of forty centuries ; the long roll of illustrious sages, statesmen, military heroes, scholars, poets, and philosophers, that adorns the pages of her history ; her long-established institutions and the practical outcome of these in good government and social order ; we can-

not wonder that she is somewhat slow to yield to those influences which come to her from outside nations, whose boasted superiority is but a growth of yesterday, and the conduct of whose people in this country has, in hundreds of instances, flagrantly violated those high moral teachings claimed to be contained in the holy books of the Christians.

But a few facts, out of many here briefly stated, will suffice to show that the Chinese are yielding to the pressure that is being brought to bear upon them, and are moving as fast, perhaps, as it is safe for them to move. Much more rapid movement would bring with it the danger of social and civil upheaval and disintegration. The people must be gradually prepared for the changes before these can with safety be brought about.

In the first place they are yielding along the line of political pressure. Minister, consuls, and other government agents have been received at Peking and the treaty ports from the various treaty powers; Chinese ministers and consuls have been sent abroad to the various governments of Europe and America; in the early part of the present year the Emperor granted an audience to the foreign ministers resident at Peking, and hereafter a similar audience is to be granted to all the ministers of the treaty powers. And to-day these various treaty powers, instead of being looked upon as tributary countries, stand recognized by the Chinese as independent sovereign powers and are treated with on terms of equality and respect. Wheaton's and Bruntschelli's treatises on International Law have been translated into Chinese by Dr. Martin and others, and the leading Chinese government officials have read them and can quote the principles of international law as readily as any one; as, for instance, in the case of the discrimination against the Chinese as compared to other nations, shown by the action of the United States Congress in arbitrarily restricting Chinese immigration, either with or without negotiation with the Chinese Government.

Again, the Chinese are yielding along the line of commercial influence. An immense trade has grown up with foreign countries. Millions of dollars' worth of goods are brought here annually from all the countries of the world, principally, of course, from Europe and America. The Chinese know a good thing when they see it. They know the value of a dollar as well as any people in the world, and when they see the abundance, the excellence, the cheapness, of the goods that are brought to them from foreign countries, they buy them readily and in great quantities. National prejudice, self-conceit, suspicion, and distrust, all go down in one common ruin before the mighty force of the desire for material gain. The products of the looms of Manchester and Massachusetts are displacing the coarser and more costly native hand-made fabrics; kerosene is superseding the vegetable tallow dips and rushlights; Yankee clocks and watches are taking the place of the native sun-dial and the incense time-stick; while California flour and foreign groceries and hardware in great variety are coming in to supply the wants that the native products fail to meet.

A fleet of some twenty steamers, owned by the Chinese Government, and commanded by European officers, does a large part of the carrying trade along her fifteen hundred miles of coast line ; a short line of railroad, eighty miles in length, was built in 1888, in North China, from Tientsin to the Kaiping coal mines, and recently steps have been taken to extend this road to the northeastern boundary of the Empire at Shanhai-kwan ; two years ago the Emperor issued a decree in which he said that railroads were necessary in order to develop the strength and resources of a country, and ordered the construction of a line of railroad from Peking right down through the centre of the country to Hankow on the Yangtse River. This road has not been built, owing to the bitter opposition of the members of what may be called the Conservative party among the Emperor's advisers, who have succeeded in staving off the work of construction for the time being. But it is the general belief, both of Chinese and foreigners, that this road will be built before very long. The telegraph was introduced in 1881, consequent on the fear of a war with Russia, and it has been gradually extended to every part of the Empire, and has been an important means of strengthening the power of the central government over the provincial governors and viceroys. Mining machinery has been introduced for mining coal, iron, gold, silver, copper, etc.; last year a mint was established in Canton, the machinery of which was purchased in Europe, and already silver dollars and small coin, the product of the mint, are being put into circulation ; and as the result of the wars between China and foreign nations, several large arsenals and navy-yards have been established where arms, ammunition, and gunboats are being manufactured after the most approved European models.

The yielding of the Chinese along the line of missionary pressure is very marked and very encouraging. About fourteen hundred Protestant missionaries, to say nothing of the numerous Roman Catholic missionaries, are established in various parts of the Empire, not only at the open ports, but also away in the interior, in Northern, Western, and Southwestern China, gathering churches, carrying on school and hospital work, and going everywhere preaching the Word by the living voice and the printed page. The various Protestant churches number some forty thousand Christians, which with the baptized children, the candidates for church-membership, and the nominal believers, make up a Christian community of not far short of one hundred and fifty thousand. Three thousand native assistants, preachers, exhorters, licentiates, colporteurs, and Bible-women are helping in the great work of making known the Gospel to their fellow-countrymen ; more than five hundred churches have been organized, about one fifth of which are self-supporting ; there are about seventeen thousand pupils in the various mission schools ; three hundred and fifty thousand patients were treated in 1889 in more than one hundred hospitals and dispensaries ; and six hundred and sixty-six thousand Scripture portions—that is, whole Bibles, Testaments, Gospels, etc., were sown broadcast over the land.

But besides these figures there are numerous indications that the power of the Gospel is being felt in this country, which cannot be tabulated. The pure life, the fervent devotion, the patience under persecution, the triumphant death, of the native Christians prove the genuineness of the work of grace in their hearts. A great change has taken place in many of the older mission centres in the sentiments of the masses of the people toward the missionaries. Instead of being called "foreign devil," we are more frequently greeted with "Mr. Foreigner;" the people listen longer and more attentively to the preaching in the chapels; they are bolder to come to our hospitals for medical treatment and surgical operations; parents are more ready to send their children to our schools, and the people buy and read our books more readily. All these and many other facts, which there is not space to detail here, show that the Chinese are yielding to the pressure. The Gospel is the power of God to the salvation of this people. One other fact ought to be stated in this connection, a great improvement is going on in the educational system of the country, as the combined result of foreign influence. In 1887 Western science and mathematics were, by Imperial decree, introduced into the government examinations; government schools have been established, with foreign professors, for teaching these subjects and the principal languages of Europe; the government has established a translation department in which foreigners acquainted with the Chinese language are employed to translate works on history, science, mathematics, military tactics, naval architecture, etc., from English and other languages into Chinese; and these translations are being published and disseminated far and wide throughout the country.

The future is full of hope. The tremor of new movements is in the air. We who are here and have a finger upon the pulse of the country, can feel the throb of the new life that is being poured into its arteries. Those are most hopeful who have been longest here and know most of the people, of the difficulties in the way, as well as of the forces that are needed to overcome them. Revolutions never go backward. Progress will be onward and upward. The recent anti-foreign riots along the valley of the Yangtse River will give a temporary check to missionary work, but this check will only be temporary. Foreign influence will be strengthened, ultimately, as the result of these riots, and especially will Christian missions receive a great forward impetus by them. We are already reaping some advantage from these riots. The decree of the Emperor, issued on account of the disturbances, places us in a stronger position than we have ever occupied in the history of mission work in China.

Thus every difficulty will be but the stepping-stone to higher achievement. The work of awakening and improvement is bound to go on. Machinery will be introduced and produced in ever-increasing quantities; the material resources of the country will be developed; mines will be opened for coal, iron, copper, silver, gold; improved methods of agriculture will benefit the farmer; railroads and steamers will afford rapid com-

munication and vastly increase trade and production ; the great changes that are even now taking place in the educational system of the country will improve the character while they extend the benefits of education ; the newspaper, the telegraph, the telephone, will, as they are already doing, spread general intelligence among the people ; while above all, and better than all, the Gospel of the Son of God will go on with ever-increasing power from the vantage ground already gained, until this shall become a Christian nation and the last stronghold of Satan will be captured.

But the Church must rally to the work with her men, her money, and her prayers. We must have *enough* men to do the work. Four hundred millions of people cannot be evangelized by fourteen hundred missionaries. One missionary to fifty thousand people would require eight thousand missionaries for China.

[NOTE.—A copy of the above paper was sent to the *Southern Methodist Quarterly Review* also ; but was intended for insertion in both *Reviews*. —ED.]

THE GREAT MISSIONARY UPRISING.

BY REV. D. L. LEONARD, BELLEVUE, O.

In Great Britain as the centre, and intimately connected with the organization of the London Missionary Society in 1795, but powerfully affecting also all the Protestant churches of the Continent, and of the United States as well, for years William Carey had stood almost alone in English-speaking Christendom, a voice crying in the wilderness. His heart was well-nigh the only one all aflame for the conversion of the world. Even when the Baptist Society had been formed and Carey had sailed for India, the interest was confined to the Baptist churches of Britain, neither numerous, nor strong, nor held in much repute, and only to a very limited extent even in their membership. Hence, after the long and dreary night, it was but the rising of the day-star that appeared, at most but the day-dawn, or the first blossom of the spring. The glorious sun, the lovely season of buds and flowers, had not yet made its advent.

But under the guidance and inspiration of the Divine Spirit, various co-operating causes had long been preparing the way for a majestic and widespread onward movement in behalf of missions. For fifty years the Wesleyan revival had been turning the religious world upside down and had been kindling on every hand boundless love and zeal, desire and devotion. As far back as 1744 had been originated in Scotland a plan, which was soon adopted by many churches, both in the Old World and the New, for the frequent and regular observance of a day of "extraordinary prayer" for the descent of the Spirit and the spread of the kingdom throughout the whole world ; and of late such gatherings had become much more common. In addition, the unexampled missionary activity of the entire Mora-

vian Church ever since 1732, and the self-denying apostolic labors of such as Ziegenbalg and Schwartz in Tranquebar, beginning in 1705, as well as of Brainerd and Edwards (1741-58) among the American Indians, had supplied noble examples. Then finally, helping in the same direction, came Carey's great sermon, the sublime act of faith performed at Kettering, and his setting forth for the ends of the earth.

"The first two English missionaries to India seemed, to those who sent them forth, to have disappeared forever. For fourteen months no tidings of their welfare reached the poor praying people of the midlands, who had been emboldened to begin the enterprise." But at last, July 29th, 1794, letters arrived for Ryland, of Bristol, who read them and sent at once for Dr. Bogue, of Gosport, a Presbyterian clergyman, and Mr. Stephen to rejoice with him. First, they all gave thanks, and prayed for a blessing upon the Baptist Society, and then the two latter called upon Mr. Hey, a leading minister, and it was determined to begin at once to agitate for the organization of a similar society, though with a much broader ecclesiastical basis. Suiting the action to the word, Dr. Bogue prepared an article which appeared in September, in the *Evangelical Magazine*, addressed to "Evangelical dissenters who practice infant baptism," urging all such to bestir themselves; arguing that the time to begin was fully come; expressing the conviction that many would be found willing and eager to assist if only a few would step forth to lead, and that funds sufficient could be gathered to support at least *twenty or thirty* missionaries. Such in God's hands was "the little fire" which kindled "how great a matter!"

The effect of this clarion call was immediate and profound. The next month it was further stated in the same periodical that, if a society should be formed upon a large scale and upon a basis so broad as to unite Christians "without respect to different denominations, or repulsive distinctions arising from points in dispute between Calvinists and Arminians," one man stood pledged for £100 and another for £500 to equip the first six volunteers for a mission to the South Seas. Some weeks later appeared the suggestion over the signatures of eighteen Independent, seven Presbyterian, three Wesleyan, and three Episcopal ministers, for a meeting for consultation, urging that in the mean time local and district gatherings be held to stir interest, collect funds, and choose delegates. In July, 1795, another article reached the public from the glowing pen of "T. H." (Haweis, a Church of England clergyman, whose influence through all the years next ensuing was unequalled in raising enthusiasm to the sticking point), "showing the very probable success of a proper mission to the South Seas," giving a long and glowing and intensely rose-colored setting forth of the situation in those remote parts, proving conclusively the islands to be a very terrestrial paradise, and the people the loving and lovable innocent children of nature.

Thus, at length, all things being ready, September 21st, the momentous meetings began in London. At the very outset subscriptions were

made by the country ministers amounting to £750. Many encouraging letters from all parts of the island were read ; it was announced that several men were ready to offer themselves, and the vote was unanimous to organize at once. This "fundamental principle" was adopted : "The design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God to the heathen ; and it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of church government as to them shall appear most agreeable to the Word of God." For three full days the gatherings continued, with two sermons each day upon pertinent themes from eminent divines, and to audiences "immensely great." It seemed like a new Pentecost "with Christians of all denominations for the first time in the same place, using the same hymns and prayers, and feeling themselves to be one." Two hundred ministers sat together in the galleries ; and Dr. Bogue said : "We are called together for the funeral of bigotry ; and I hope it will be buried so deep as never to rise again." Whereat "the whole vast body could scarce refrain from one general shout of joy. . . Such a scene was never, perhaps, before beheld in our world ; and it was a foretaste of heaven. . . . We shall account it through eternity a distinguished favor, the highest honor, that we appeared here and gave in our names among the founders of the society. This will be ever remembered by us as the era of Christian benevolence."

The flame thus kindled in the metropolis quickly spread throughout all Britain ; and, of course, it followed at once that money in abundance began to flow in from all quarters. One church in Southampton subscribed £270, and from Market Harborough came £83 1s. 7d. with this word : "No event in life has given me more pleasure than this glorious attempt to send forth the Gospel." The children in a boarding-school, unasked, gave £1 9s. 6d. Scotland too was aroused. Missionary societies were formed in Edinburgh and Glasgow, and before many months had passed nearly £12,000 had been forwarded to the London treasury. Earnest souls upon the Continent dispatched their contributions, amounting ere long to upward of £1500 ; so that by the end of October, the directors had £3000 in hand, which, three months later, had more than doubled, and in June, 1796, they could report the receipts at £10,000. Missionaries, too, had offered themselves in encouraging numbers. By midsummer it was decided to purchase a ship and found missions in Otaheite, the Friendly and Pelew Islands, and the Marquesas, with projects looking toward Madagascar, the West Indies, and the north shore of the Caspian, so great was their faith, and so enlarged were their ideas and longings. And thus early the prophetic hope was expressed that this uprising for the world's redemption "will spread to every Christian bosom,

to the Dutch, German, American, and all Protestant churches, till the whole professing world shall burn with fervent love, and labor to spread in every heathen land the sweet savor of the Redeemer's name."

Accordingly, the *Duff* was purchased at a cost of £4875, and furnished for her long voyage at an additional expense of more than £7000, several years' supplies for the missionaries included. A profit of £5000 was expected from freight to be brought upon the homeward trip. A call was made, and nobly responded to, for books, tools, cooking utensils, instruments, seeds and other supplies; and one poor man expended £2 2s. upon six spades, nine hammers, and four thousand 6d and 10d nails. July 28th, 1796, the twenty-nine chosen were solemnly set apart—six of them married, with two children, *only four of them ordained*, one a physician, and the others artisans. Thousands joined in the novel and most impressive service, and no less than ten clergymen—Episcopalian, Presbyterian, Independent, Seceder, and Methodist—sharing in the exercises, "showing that affection is increasing between ministers of different denominations, who, previous to this institution, had neither fellowship nor intercourse." In reference to the religious situation it was written soon after: "In no instance in the limits of our recollection has such a spirit of prayer and supplication been poured out upon the churches, or such general approbation been discovered. The greatest kindness has been displayed in all departments of the Government. Neither the Council Board nor the Custom House would accept fees." Wednesday, August 10th, at five A.M., the *Duff* dropped down from Blackall to Gravesend, a vast multitude beholding, and came to anchor at Spithead the Tuesday following. The East India convoy having already sailed, she was compelled (since the French wars were raging) to wait six weeks, at Portsmouth, for the *Adamant*, a fifty-two gun ship. September 22d found her at St. Helen's. The following day her anchors were finally hoisted and her sails spread for the Antipodes. Thus the great undertaking, followed in Carey's path; three years and a half later than he, and yet—in some respects at least—even outdoing that immortal founder and pioneer. It was now that one moralized with altogether pardonable exaltation of feeling: "It is highly probable that since the Lord and the apostles, the bosom of the deep has never been graced with such a vessel," or one "in which so many thousands of Christians embarked their hopes and followed with their prayers."

What remarkable and rapid growth may be discerned during the period under view! How different all this, for magnitude of operations and for *éclat*, from the deed of those twelve obscure Northamptonshire Baptist ministers, and their subscription of £13 2s. 6d., over whose utter inadequacy and insignificance *Rev. Sydney Smith* half a generation later could make exceeding merry! For nearly two years, until May, 1798, not a word was heard from Captain Wilson and the tremendous ventures made by faith. Leaving the *Duff* to battle for weeks with fearful storms off Cape Horn, and then, baffled, to beat her way past the Cape of Good

Hope through 262° of longitude, let us glance at certain steps of progress meantime taken at home. Measures were immediately set on foot to start a mission in the Foulah country, some 250 miles from Sierra Leone, for which Glasgow and Edinburgh offered two men each, and the London Society was to add the same number. Plans were also soon laid for a mission to the Cape. In January, 1797, it could be affirmed: "Christians in every corner of the land are meeting in a regular manner, and pouring out their souls for God's blessing on the world." And again: "The efforts most successfully made to introduce the Gospel to the South Seas have had a most powerful tendency to unite the devoted servants of Christ of every denomination in the bonds of brotherly love, *and to awaken zeal to help the perishing multitudes in our own country, and also the Jews.*" Month by month came tidings of both local and district movements to raise missionary funds, and to multiply toilers at many points in the foreign field, and in every destitute region at home. For this purpose scores of organizations were formed in every denomination. In America similar interest prevailed; in Massachusetts and Connecticut, at New York, Philadelphia, and other parts of the country. Nor was the enterprise less upon the Continent; in Germany, Holland, Sweden, and Switzerland associations were also formed. With all these societies, as well as with various individuals, the directors of the London Society opened correspondence for mutual instruction and encouragement. Von Schirnding, a German nobleman, was delighted to hear of the evangelizing projects on foot; for years he had been cherishing similar schemes, and aided liberally with money and men. Vanderkemp, in Holland, a famed scholar and soldier, and aforetime a pronounced sceptic, offered himself as a messenger of glad tidings to the heathen, and proceeded at once to organize the Netherlands Missionary Society. Inspiring letters came from Basle, which since 1771 had been the seat of a widespread movement "to maintain evangelical doctrine and piety." Certain devout German brethren sent their congratulations in this fashion: "It is like the dawn promising a beautiful day after the dark night. It is the beginning of a new epoch for the kingdom of God on earth. Your undertaking and its success fills our hearts with joy and our eyes with tears. The history of Great Britain is sanctified by this unparalleled mission. What harmony among different persuasions! You call on the wise and good of every nation to take interest in the work and bear a part. Such a call was never heard of before. It was reserved for the close of the eighteenth century to be distinguished by it." So it was that the tide of zeal rose and spread.

It was not until May, 1798, that, in a letter from Captain Wilson, written at Canton six months before, the first tidings came from the great missionary venture in the South Seas; and in July following the *Duff* lay at anchor in the Downs. And now came the climax of exultation and buoyant hope. "Never, perhaps, was an undertaking more completely accom-

plished. Fifty-one thousand miles have been traversed without the least material loss or damage. The winds conspired to waft them safely and swiftly to their desired haven. Everywhere they were received by the natives with reverence and delight. All are settled in the islands they preferred, and apparently in the greatest safety. At Otaheite, a most fertile district was bestowed upon them, and a commodious building." Dr. Haweis did not fail to surpass the most fervid and fanciful in his setting forth of the past, present, and future of the mission, in a public address to Captain Wilson.

But the directors well understood that something besides pæans of gladness were in order, and therefore, immediately after a day of thanksgiving had been devoutly observed, they met to plan both how to maintain communications with the brethren already sent forth, and also to found other missions. Their faith hesitated not to survey a field as broad as this: "Hindustan, the Sandwich Islands, and other groups in the Pacific; the Creek Indians, Canada, the Bermudas, and any West India islands, and any coasts of America or Asia." And presently they notify the churches: "We must have an enlarged supply of money and men. We expect a body of German missionaries, and we plan to engage a great company and teach them both theological knowledge and also occupations adapted to the islands." But just now all their energies were bent upon preparing for a second voyage of the *Duff*, with Captain Robson in command. On November 13th, forty-six were in readiness (nineteen single men and ten married, with seven children), and were set apart to their sacred task. On the 20th, the *Duff* dropped down the Thames and ten days later weighed anchor. December 8th found her with seventy ships at Spithead, where she lay over two Sundays on account of fogs; on the 21st a southwest wind was so fierce that the fleet put into Portland Roads, and a day or two later was off under convoy of the frigate *Amphion*. In the same company sailed the *Hillsborough*, bearing some hundreds of convicts bound for Botany Bay, and also Dr. Vanderkemp and three companions—Kircherer, Edmonds, and Edwards—*en route* to found a mission in Cape Colony.

Hitherto, for five years, the tide of good feeling and expectation of large results had been steadily rising and swelling with scarce a reflux wave. Not a threatening storm-cloud had crossed the sky. But, of course, such conditions could not always continue. This is not God's way with His kingdom. As might have been expected, and as was every way best, a series of trials and tests now ensued in the shape of serious reverses and failures apparently disastrous, coming from various quarters, of divers kinds, and in quick succession. The current emotion contained much unhealthy excitement; zeal was ardent, but was not all according to knowledge, and many of the expectations fondly cherished were unreasonable because without ground. The millennium had not yet dawned, and the victory was not to be won without a fight

long and most arduous. It had already been noticed, and with deep anxiety, that scarcely a minister, and none of note and influence, had offered himself to go wherever the Lord, through the Society, should send him. They who came forward were laymen from the common walks of life, of humble gifts and attainments. Even these had not been sifted with sufficient care, and quite a number proved incompetent, and some even morally unworthy. First, trouble broke out in the company which had been sent to the Foulah country. They separated, some died, and war breaking out among the savages, others left, and so the mission came to grief. Next, early in August, 1799, the directors were stunned by the intelligence that the *Duff* had been captured by a French privateer in February, when off Rio Janeiro, and had been taken to Montevideo and sold as a prize. The missionaries would be sent home, but the mere money loss was £10,000. On the heels of these evil tidings came the further calamitous news from Otaheite that most of the missionaries left there, their lives in deadly peril, had fled the island, and, by a chance vessel, had transferred themselves to Port Jackson, in New South Wales. Likewise at Tongabattoo calamity had befallen, for some had died, some had fallen into lewdness with the natives and been cut off from fellowship, and civil war had broken out, in which the brethren had been robbed and then expelled. Only from Vanderkemp came words of cheer. He could write that he had made a beginning, and that a "singular interest" had appeared. The "Spirit had begun a good work in some of the most abject and uncultured of the race." But there was no flinching or turning back in consequence; without a moment's hesitation, either on the part of the directors or the Christian public, the task was resolutely taken up, both of repairing the damage and of sending reinforcements to the South Seas and to South Africa. By May, 1800, a contingent of sixteen men had been dispatched.

For lack of space I can follow no further the thrilling story of the London Society, whose beginnings were so glorious, as well as of such moment both to Christendom and to the whole heathen world. It was not long after the hopes of so many of the earnest-hearted had been so rudely hurled from the zenith to the nadir, that they began again slowly and steadily to rise. One by one the various denominations which had been in hearty co-operation began to withdraw, and, as perhaps was wisest, to set up societies for themselves—the Episcopalians in 1799 leading the way, and finally the Independents were left practically alone. The South Seas proved to be no sinless, stormless Eden, and their inhabitants to be of a piece with savages elsewhere. Many reverses were yet in store, and long waiting for the first-fruits was required. But island after island, continent after continent was occupied for the Master, and by such heroes of faith as Ellis, Livingstone, Moffat, Milne, Morrison, Medhurst, Vanderkemp, and John Williams the martyr of Erromanga. Early in the century, India, China, and the West Indies were entered—Madagascar (a shining marvel

among missions) in 1818, and others subsequently. As late as 1810 the income was but \$5298; in 1856 it had risen only to \$8233; but in 1890 was upward of \$600,000, with one sixth of the amount derived from the mission stations. The four ordained and one medical missionary of 1795 have increased to 159, with 1202 ordained native pastors. Though various missions have become self-sustaining, or have been turned over to other societies, almost 70,000 members are found in the churches and 110,000 pupils in the schools. No mortal can say how many organizations, both in the Old World and the New, owe their origin directly or indirectly to that great missionary uprising in the last decade of the eighteenth century, of which the London Society was both the effect and the cause.

AN EVANGELISTIC TOUR IN JAPAN.

BY REV. FREDERICK S. CURTIS, HIROSHIMA, JAPAN.

Early in June, 1891, in company with a Japanese brother, I left Hiroshima for a two weeks' trip among the villages in the vicinity. The first village, two hours' ride by jinricksha from Hiroshima, is Kabe, where we opened the work a few weeks ago. After weeks of effort we were at length able to secure a small house here, which will serve as a preaching place for a time. Immediately after our first meeting, Buddhist lecturers were summoned, who were expected by their harangue to nip Christianity in the bud. But though much opposition has been raised, the handful of Christians remain steadfast, and a few inquirers regularly attend the meetings. We stopped at Kabe for an hour and talked with the leading Christian there, who was formerly an elder in one of the Tokyo churches. As we were about to leave, he desired that we should have a brief prayer together, and prayed for the blessing of God upon this evangelistic tour. It was with overflowing heart that I followed him in prayer. I am rejoiced that the Japanese brethren are so ready for prayer at all times. I am rejoiced, too, that through the example of a brother missionary I came to see the importance of learning to pray, even before learning to preach or to converse, in Japanese. There are few rarer pleasures than this, to unite one's heart in supplication to our common Lord with those who have been rescued from the darkness of heathenism.

A few miles beyond Kabe we overtook two others travelling toward the same destination. One of these proved to be a man who had come to my house a few weeks before to inquire about Christianity. As we journeyed together we talked further of the way of salvation. The other traveller—a member of one of the Osaka churches—with his friend, came to our hotel in the evening, when we talked and prayed together before going to the theatre meeting. In the theatre a few small lamps suspended here and there, and a candle placed on the speaker's table, with now and then

the glare of a match used in lighting the pipe of a hearer, supplied all the illumination. Since the building was about as large, and resembled in other respects a fair-sized barn, one may well imagine that it was far from being well lighted. Here some 250 people assembled, and, seated on the hard floors covered with coarse matting, listened with the utmost quiet and attention. We returned to our hotel rejoicing in the blessing of God, for we had heard that Yoshida was a hard place, and had gone to the theatre prepared for a noisy time—opposition from the Buddhists. However, next day pushing on to Miyoshi, a place of about 20,000 people, and in the evening holding another meeting with about the same attendance as at Yoshida, we found here the opposition we had expected at the former place. In these large meetings the Japanese usually speak first ; otherwise some of the people go away after they have seen and heard the foreigner, who is still an object of curiosity in the country.

Our speeches were frequently interrupted by cries in English of “ No, no ! ” or in Japanese, “ The Jesus religion won’t do,” or “ Cast this foreign religion out of our country ! ” Also by various quotations from the sages, with other remarks made to cause a laugh.

The next day at our hotel we talked with quite a number of inquirers, and held a meeting with some of these and the two or three Christians we had found. I spoke especially of the Scripture proof of the immortality of the soul and of the divinity of Christ. Later, when the question of the use of “ sakè ” (Japanese wine) and tobacco, came up for discussion, I explained the principle upon which we must judge ; that since our bodies are the temples of the Holy Ghost, in God’s sight all is sin that injures the body. I felt much blessed in thus speaking, also in prayer. Before the theatre meeting of the second evening in Miyoshi, we took the precaution to provide a larger number of lamps, that the Buddhist priests and young men who were inclined to make a disturbance might not do so unobserved. While waiting for the people to assemble (a thing often done in Japan) I sat near the front of the platform and chatted with the boys about America, in which they seemed greatly interested.

I followed the Japanese speaker with a short sermon, and we were about to dismiss the meeting, which had been a noisy one, but when I saw that the majority of the 500 seemed disinclined to go, I determined to make a venture, so I told them that the whole meeting thus far having been much shorter than usual, if they so desired I would speak again. To my surprise the entire audience sat down and called for the speech. After I had been speaking for a few minutes, or, rather, reading (for thus far I have been obliged to read the greater part of my sermons), it came over me with great power that I must *speak*, so I cast myself on the Lord and spoke as the Spirit directed. In one of these extemporaneous parts, desiring to illustrate the heinousness of the sin of rejecting Christ I told the audience that the sin of the Japanese policeman who near Kyōto recently attempted to kill the Prince Imperial of Russia, was not nearly so great as

that of rejecting the Prince of Life. As I thus spoke there was the greatest attention, and I trust also some impression was made. Though I had been working at the language for three years, and recently had spoken quite often, I had not felt at all sure that the *masses* understood me ; but now becoming fully convinced of this, and being so filled with joy that the audience had asked me to speak the second time, I could scarcely sleep. At the close of the service the Christians and a number of inquirers accompanied us to our rooms, and as usual remained till midnight talking of the things of the Kingdom. Among these inquirers the most interesting case was that of a young Buddhist priest named Chiba, who at the age of eleven took up his calling at the instance of his father and elder brother ; but some time since in Kyōto, having come into possession of a Bible, and learning something about Christianity, he had come to us to learn more. In reply to my question as to the object of his search, he said that since he heard of Christ he could not be satisfied with Buddhism.

This young man is now twenty years of age, and next year is entitled to take charge of a temple. That he will not do this we fully believe.

The following morning we retraced our steps, and stopping to preach at Kabe, chiefly to the handful of Christians there, I returned to Hiroshima that night.

The following day, with the same Japanese brother, after teaching the teachers' meeting, we took the steamer for Iwakuni. That evening at Shimminato, the seaport of Iwakuni, we hired the lower floor of a hotel and advertised a lecture on Christianity. In this rough place some 150 people crowded into the room and listened attentively. Going on to Iwakuni I preached to the Christians about finding Jesus in the Scriptures, and in the afternoon had a long conversation with some of the brethren in regard to persecution. Even in Japan persecution is no small matter. In the experience of many of the Japanese Christians a man's foes are they of his own household. In the early evening I called to see one of the officials who, with his wife, is searching the Scriptures. They seemed delighted to see me, and it was a matter of great regret that I had so few minutes with them. I urged them to make a practical test of every new truth they found, prayed with them, and went on to Imadzu village to hold a preaching service. In the meeting-place some 200 people gathered. Heretofore I had always read at least the greater part of my sermon ; but here, for the first time, with the Japanese New Testament and a brief outline, I spoke extemporaneously ; and, though conscious of some grammatical errors, I felt much blessed in thus speaking. The following day returning overland, and remaining over the next night at Yokkaichi, I had the privilege of speaking at the first Christian meeting ever held there. About 500 crowded into the single room and overflowed. In the midst of my sermon some one cried out, " God made the body but not the soul." I replied that we were not there to argue that point ; but to tell them what Christianity taught. The Japanese speaker who followed

me told the audience that he would answer any questions in regard to Christianity.

There was a little hesitation ; but finally some one said, " Is Buddha the saviour of Mida ?" (Amida). He meant to say, " Is Buddha the saviour of *men* ?" At this the audience laughed heartily.

The speaker replied, " I suppose you meant to say *men* instead of *Mida* ;" and went on to give a brief history of Buddha, showing him to be but a *man*, and therefore unable to save the soul.

Going on to Takewara, we held a large meeting. My subject was " Sin"—something very difficult for the Japanese mind to comprehend. In fact, as has so often been said, there is no word in the Japanese language to adequately express the Bible term *sin*. Before I preached, three boys delivered addresses on Christianity. The precocity of Young Japan may be fairly illustrated by the fact that these boys, aged eleven and twelve years, had chosen their themes and prepared their addresses with but little help from others. These addresses, though short—about three to five minutes each—were really very good, and delivered with absolute composure. Is it any wonder that the Japanese nation thinks it can do anything ?

The subjects treated were : " The one true God," " All the blessings of mankind come from God," and " Pride makes men blind."

The following day, with the Japanese preacher located at Takewara, I went to a place called Mitsu, which being off the main road, it is probable that no foreign face had ever been seen there before. Accordingly the people flocked to see me, gathering in front of the hotel and at the theatre. In this place we had two direct answers to prayer—in regard to the renting of the theatre and the attention of the people. The next day (Sunday) I spent in Takewara, and admitted to the communion two in addition to seven received early in the year.

On Monday I returned to Hiroshima, during the two weeks having held 15 meetings, with an aggregate attendance of 2500 people. In all probability the majority of these had never heard of Christ before. I thank God for this privilege of preaching the Gospel where Christ had not been named.

July 10, 1891.

3

ONE OF THE FAITHFUL IN THE LAND.

BY C. J. VOS KAMP, CANTON, CHINA.

On September 29th, 1891, our beloved pastor, Wong Kong Fuk died. He was one of the few faithful in the land ; a man full of energy and talent, who truly loved his Saviour, and labored in the service of the Master with his whole heart. He accomplished great things in his missionary station at Fayen, forty miles north of Canton, and many heathen were converted through him.

In the first years of my sojourn here I was permitted to make a few tours with him into the villages of the district of Fayen so as to preach the Gospel to the heathen. I see him yet, sitting in the tents of the Chinese, the gracious smile on his lips, surrounded by his eager listeners, to whom he is showing the nothingness of idolatry and the riches of the Saviour's love. How eloquent were his words ! How well he knew how to captivate his hearers by new illustrations and skilful reasoning ! How the Christians loved and honored him ! With what a great respect the heathen regarded him ! He brought Christ's name into his missionary station. One seldom heard a reviling word in the places where he preached. Thus the soil was prepared for the Gospel ; and we may hope that many more in that field will find their eternal and full salvation.

A few days ago, as I was travelling toward Fayen with four students of our theological seminary, to conduct the funeral service of Wong Kong Fuk, I stopped at the large village of Thaiwuschak. Here, forty-three years ago, Wong Kong Fuk was born, and here he died. Here he also heard from the mouth of the Rev. Hauspach the words of life which have been dear to him since his conversion as a stronghold in life and in death. The narrow streets of the village, with the huts of limestone, were almost deserted. Only a few half-naked children play at the pond by the bamboo grove. I enter the open square with my companion, the student Khyamfuk. Two high, red-painted poles point out to me the ancestral hall. A few Christians who are standing there hurry toward me, and, bowed and silent, extend to me their hand, and lead me into a hut where they offer me a cup of tea. Meanwhile the brethren, who have gathered from the most distant villages to the burial, come to greet me. A deep sorrow rests upon the men because of the death of their beloved spiritual leader.

"We are assembled to the funeral service," says Tschin. I put on my gown, take the Bible and the Chinese hymn-book and stepped out into the open square in front of the ancestry hall. It was yet early in the day ; the sun had not yet sent down her beams in full force. There stood the coffin, covered with a blue bier-cloth, on which were embroidered Chinese characters. Dear disciples of the Saviour had sent it to their brethren in China as a greeting of the Risen One who also shall resurrect His own. There are also the large banners with the promises of comfort out of the Word of God concerning victory over death and immortal life in Christ. Compared with the heathen "Firlefan," with which the heathen are buried, how delightful to eye and heart stand these banners with their beautiful Chinese characters.

Several months before, when we buried a Christian in Canton, several scholars carried this banner through the city. They attracted the attention of the people, and many stood staring. "They appear as though they would like to march out to war," said a farmer, who had earnestly studied the text, and to whom the words, "I live, and ye shall live also," "The wages of sin is death," "Christ is the life, death is gain," and other words,

were a riddle to him. "They appear to be actors," said a second. A reader of books declared, "They are Christians," "adherents to the Jesus-religion." "So they are Jesus-people!" said the others, gazed once more upon the wonderful banner, and went their way.

Eight musicians were present, and with their funeral melodies accompanied the dead to his grave. These were engaged by the heathen elders of the village to render final honors to their dead.

We began by singing a song of life and resurrection. A large crowd surround the coffin. The immediate relatives of Wong Kong Fuk wear straw garments, a wreath of straw in their hair, and in their hands they carry a short bamboo rod, bowed and crooked; according to custom they thus escort their dead. A blue ribbon—the emblem of mourning—is braided in the queue just as we wear a band of crape about the arm or hat. The Christians wear white garments and caps, and they are a large number who have confessed the name of Christ in Fayen. Many of the heathen stand in the rear; for all knew and loved the Shepherd Wong. I made a short address based on Rev. 14:13: "Blessed are the dead which die in the Lord." There was much weeping among the people, and tears fell from the eyes of many of the heathen. The Chinese know so well how to control their emotions; but here was reflected in their tears the love they felt for the dead. Tschin spoke after me, and mentioned his dying words: "Willingly I depart, for God will care for mine. Do you faithfully carry on the work." The assistant, Hyn, then offered prayer, after which I advanced to the coffin and pronounced a blessing over the remains.

The service made a deep impression on the heathen. How different this sorrow blessed of God from the cry and tumult of a heathen burial, which only reveals fear and confusion before the King of Terror! The coffin was lifted, and the long procession started. The shrill tones of the bamboo flutes mingled with the clanging of the gongs. The Chinese music seemed to me a distressing discord, but I was obliged to endure it in silence.

On the hill opposite the village is the grave in which we laid the body, and beyond lies the land where the light wrestles with the black darkness of heathenism. God grant His Word power and a triumphant victory!

[Translated from the German by M. M. Minnassian, A.B.]

THE CALL TO PRAYER.

[EDITORIAL, A. T. P.]

The editor feels the profoundest respect and reverence for that foremost of all missionary organizations, the Church Missionary Society, and although it is somewhat late to refer to this, its day of intercession for foreign missions in 1890 furnishes an example for all of us to follow.

The eve of St. Andrew's Day, November 29th, and the week which it

introduced, were made a period of special prayer for missions, and the prayer of Asa was adopted as a fit motto. We venture at this late day to make quotations from the remarkable circular issued by this grand society in connection with this movement :

“ Lord, it is nothing with Thee to help, whether with many, or with them that have no power. Help us, O Lord our God ; for we rest on Thee, and in Thy name we go against this multitude. O Lord, Thou art our God ; let not man prevail against Thee.”

“ This prayer of Asa, when going forth against overwhelming odds, may well stand out prominently in the minds of all who are taking an intelligent and prayerful interest in the carrying out of the Master's great missionary commission, as they thankfully approach the observance of the Day of Intercession, and realize that a great concert of prayer will be ascending at that time, not simply from the world-wide Anglican communion, but also from almost all Protestant Christian communities, who find in the active work of proclaiming Christ's salvation a common interest, and at the throne of grace a common platform where all can unite, and thus co-operate in one common object.”

“ Asa's prayer is very apposite to the present position and opportunities. Fresh fields for conquest opening on all sides ; ‘ many adversaries ’ more busy and persistent than ever ; only too successful attacks of the great enemy on infant Christian communities ; his devices manifest in complications and difficulties even among brethren, overwhelming demands which the very success of the work and growth of interest in it impose, requiring prayerful patience and earnest deliberation ; these are some of the marked features of the time, calling for a large exhibition of the spirit breathed in Asa's prayer as he faced the great emergency with

“ The Cry of Faith, ‘ Help us, O Lord our God.’

“ The Repose of Faith, ‘ We rest on Thee.’

“ The Energy of Faith, ‘ In Thy name we go.’ ”

“ The remarkable appeal, signed by several prominent friends of the society, who met last July in private conference at Keswick, calling on the committee to organize ‘ an advance on a large scale, under the directing hand of God,’ is based on a review of the ‘ needs of the heathen, and of the marvellous openings which God is providing at this time.’ There are indeed marvellous openings. Africa is becoming accessible in all directions. Let special prayer be made for the Nyanza party under Bishop Tucker ; for the Upper Niger and Soudan Mission, where an attempt is being made, fraught with promise, and with early tokens of the good hand of the Lord upon the workers, to penetrate the Central Soudan. The Imperial British East Africa Company is opening the direct route from Mombasa to the Nyanza, known as Bishop Hannington's route, and are cordially inviting the society to avail itself of the openings. China is an open field to all who will venture in. Calls reach the committee to man vigorously the frontier stations of the Punjab and Sindh Mission, so as to be in readi-

ness as Central Asia opens its doors for the evangelist. In countries already occupied, the opportunities for evangelization demand large reinforcements ; and prayer should earnestly be made that the native Christian communities in these countries may themselves be privileged to supply in large measure the missionaries needed in order that their own countrymen may be evangelized. The very magnitude of the work opening up might well appall, but for all which is implied in the liberty to cry, ' Help us, O Lord our God.' ”

“ A favorable symptom, as evidencing the reality of the work and the impression that is being produced by it, may be found in the increasing hostility manifested to the spread of the Gospel. In many of the older missions of the society the missionary may truly say, ' A great door and effectual is opened, and there are many adversaries.' This is especially noticeable in many parts of India, particularly at present among the Mohammedans in the Punjab, who have taken vigorous steps to stop the work carried on among their women by the Zenana missionary ladies. But the same spirit is apparent elsewhere, and is developing markedly in Japan and in Bagdad after the baptism of a Mohammedan convert ; while political opposition is hindering the work in Palestine. Prayer is especially needed for the guidance of the missionaries by the holy Spirit, that they may act with judgment as well as with zeal ; and for all inquirers after truth, and for those who are convinced of the truth, that they may be enabled to withstand the fiery ordeal of persecution, and to come out boldly to confess the faith of Christ crucified, even though it be unto death.”

“ The marked growth of interest in the cause among Christians at home, while full of encouragement, and affording ground for devout thanksgiving, brings with it special dangers and difficulties, and may well demand a large share in the prayers of God's people. The number of home workers, or professing workers, is largely increasing. This is evidenced by the increase, both in the number of unions of various kinds, and by the increase of their members. The Gleaners' Union, every member of which is pledged to do something for the cause, now numbers 28,000 enrolled members. If all are doing each what he or she can in the name of the Lord, and relying on the Holy Spirit's enabling grace, what may not be effected ? Prayer with reference to all these tokens of growing interest is suggested in a twofold direction :

“ (a) That there may be no disposition to trust in mere numbers, remembering Asa's prayer : ' It is nothing with Thee to help, whether with many or with them that have no power.' ”

“ (b) That God the Holy Spirit may sift the workers, and bring to the front those whom He is calling and equipping for the work. Of Gideon's army of 32,000 there were left but 300, the faithful few by whom the Lord would save Israel and deliver the enemy into their hands.”

“ Quality, rather than quantity, is needed. Let earnest supplication be made that a vast number of volunteers both from England and from

every congregation in the mission field may be raised up duly qualified, and may abide the Lord's test."

"The present position, difficulties, and opportunities of the society may well cause all who realize what is the present demand in the Church of Christ to cry, 'Who is sufficient for these things?' 'Our sufficiency is of God.' Let this period of intercession send His people to their knees with the cry of faith, 'Help us, O Lord our God;' and bring to each one the Repose of Faith which a realized dependence on Him must bring, 'We rest on Thee;' and send us forth with the Energy of Faith, that rests not, to stop and weigh the difficulties of the situation, but boldly takes as its watchword 'In Thy name we go.' What encouragements may be drawn from the experience of the past; what incentives from the bright outlook of the future!"

"And in adopting Asa's prayer, what reason there is to add his son Jehoshaphat's method, who, in similar straits to those of his father, followed his example of prayer. 'Oh, our God, we have no might, neither know we what to do; but our eyes are upon Thee;' and then, going in the name of the Lord, and when he had taken counsel with the people, 'appointed them that should sing unto the Lord and praise the beauty of holiness' as they went before the army, and sang, 'Give thanks unto the Lord, for His mercy endureth forever.'"

"Compassed with the Song of Praise the Lord's army shall go forth 'steadfast, unmovable,' always abounding in the work of the Lord."

"Let earnest prayer be made that all who engage in any department of this great work may indeed, filled with the Energy of Faith by the Divine Spirit, go in the name of the Lord—in that all-victorious name to which every knee shall bow, and through which God giveth the victory. The work is not man's but God's; the object is not of human will, but of Divine purpose, for His glory in the conversion of souls and the building up of His Church. The issue must be sure, for the appeal, be the adversary who he may, is conclusive, 'Let not man prevail against Thee.'"

A little lad who had become interested in gathering money to send the Gospel to the heathen, hit upon this happy device. He rummaged in the garret and found an old-fashioned powder-horn, which he decided to make into a missionary box. His older brother said he might have the horn, but wondered what he was going to do with it. The large end of the horn had a wooden bottom, and Eddie scraped it smooth, and asked his brother if he would cut some letters on it. "Yes," said his brother, and Eddie gave him these words:

"Once I was the horn of an ox,
Now I am a missionary box."

Eddie inked the letters, and then as he showed his box to his friends they were all so pleased with his ingenuity that they all put something into it, and he became a large contributor.

EXTRACTS AND TRANSLATIONS FROM FOREIGN PERIODICALS.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

CHINA.

—The Rev. Timothy Richard, in the May *Missionary Herald* of the English Baptists, says, writing from Tientsin: "From a political point of view, China has had a sad year. The population of China increases at the rate of *four millions* a year—forty millions (as much as all the Germans) every ten years. Without new means of support, this increase of population means the increased poverty of the existing inhabitants. As these are already as poor as they can be and live, every increase means death. This is literally true. Under various names—droughts, floods, etc.—about twenty millions must have perished from starvation during the last dozen years. This year, in the province where Peking and Tientsin are situated, we have great floods such as they have not experienced here since the memory of the oldest living, and a few millions are expected to die before next year's wheat harvest. The saddest thing about all this poverty and starvation is that not one in a thousand of the Mandarins either knows the cause or the remedy. Such as did know, like the Marquis Tseng, who had been Minister to England, and his uncle the Viceroy of Nankin, and especially the Emperor's father (the Seventh Prince) have suddenly been cut off by death. Now, alas! few of the remaining Mandarins know how to save their country."

—There having been a renewal of disgraceful calumnies against the Christian missions, especially the Roman Catholic, the Shanghai Conference has appointed seven to publish a refutation of them.

—Dr. Russell Watson, English Baptist medical missionary at Tsing Chu Fu, reports their having treated over 12,000 cases during the year.

—*China's Millions* for May announces the arrival, and gives portraits of 35 Scandinavian missionaries (17 male, 18 female) who arrived at Shanghai in February from America, and the names of 8 gentlemen and 7 ladies who arrived in March. "Part of the coming thousand." Sixteen of the Scandinavian brethren from America (C. I. M.) had left Shanghai for *Shan-sé*, under Messrs. D. Lawson and Peat, where Mr. Russell would superintend their studies, locating them in little parties in small places within easy reach of Hiao-'i.

—The Rev. W. S. Swanson, formerly missionary at Amoy, said, at the anniversary of the London Missionary Society: "In 180° of east longitude it does not seem to matter whether you are an Episcopalian, Presbyterian, or Congregationalist. You are face to face with the great work of Christ, and your confession of faith may be summed up in this: that all men are sinners, and Jesus Christ, God's only Son, is able to save to the uttermost. That is a working creed."

Mr. Swanson added that "there were five hundred millions of Chinese in the world. The Chinaman was an individual with some backbone in him; but the Chinese woman had several backbones in her. If they could get the women of China to become Christians they had solved the question."

—The Roman Catholic mission in South Shantung, under Bishop Anzer, has exchanged the French protectorate for the German. The

Catholics in China seem to have a great many diplomatic difficulties which, as the *Allgemeine Missions-Zeitschrift* suggests, can hardly be very advantageous to Christianity. "The less inclined missionaries are to invoke diplomatic intervention, the more rarely the strong arm of a Western power interposes in their affairs, the better. The broken reeds of Egypt have always shown themselves to be an ominous support." The same bishop (we think it was) probably accomplished more for the Gospel when he sold his house and offered his jewelled mitre for sale to find bread for the famishing.

—We know that "Christianity has materially modified the languages of the West, and that it is modifying, and will still further modify, the language of China. We know that Chinese is not so inflexible as the scholars of China believe it to be. If it were so, the Chinese could never possess anything but a stunted and attenuated Christianity, for at the present moment it has no fit terminology in which to express properly many of the grandest and most important thoughts that God has given to us through the Gospel of His Son. But all modifications of language must be within certain limits, and, moreover, they must be a gradual growth."—*Chinese Recorder*.

—The *Chinese Churchman* (cited in the *Spirit of Missions*) remarks that for the first time, in Government proclamations, Christianity has been raised above the category of "Little Teachings;" and for the first time our Lord Jesus Christ has been given a higher place than Mohammed.

—The New York *Recorder* (likewise quoted in the *Spirit of Missions*) says, with reference to recent troubles: "The American Government should not be precipitate in dealing with China in taking 'joint action' with other Powers, in any policy that looks like what the London *Times* advises as 'severe measures.' Joint action, and especially under the lead of France, as is proposed, would be a surrender of whatever little influence we possess in that empire. It would be the furtherance of European ambitions in China, which would do no good either to our commerce or national prestige."

—The London Missionary Society has reconstituted its Board of Directors on a more thoroughly representative basis, taking precautions against giving London too large a proportion, and making arrangements for a more frequent attendance of the directors from the provinces. In view, also, of the danger that the society may become merely Congregationalist, they have invited each of the three Presbyterian churches of Scotland and the Presbyterian Church of Ireland to nominate a director.

—George Müller, in his address on Faith, at Basel, reported in the *Neukirchener Heidenbote*, takes pains to correct an opinion which many may have derived from his course. He says: "To make known the pecuniary wants of benevolent enterprises to their friends is something which I do not regard as unscriptural. Still less do I regard it as a sin. But I have refrained from it for this reason—namely, because through my pastoral activity and my wide correspondence, I had learned, that of nothing is the Church of God so in need as of a greater faith. Many things were needed, but nothing, nothing, nothing so sorely as an increase of faith. And therefore it appeared to me, if I could carry on the work of the Lord without appealing to any one except God for help, that would be a proof that even in the nineteenth century the living God is still here, that even,

although the prophets have fallen asleep, yet the God of the prophets lives, and that the Lord and Master of the apostles yet lives."

—"Certain languages are mighty conquerors. They almost divide the world between them, while others are fast dying out. The whole Bible has been provided in all the great conquering tongues."—*Church Missionary Intelligencer*.

—*Northern Africa* says: "In those churches where there is good teaching as well as good working, we generally find good candidates and the most liberal givers. Of the twelve it is said that He ordained them that they should be with Him. They were then prepared not only by his teaching, but by watching how He Himself worked. We feel the need of just these two things in candidates—they need good teaching and they also need to be *shown* how to work by some one able to work efficiently. In our evangelistic missions there may have been great blessing by preaching some truths that had been much neglected, but there has also been a danger of neglecting and even despising dry theology, which is now producing a shallow type of Christian. Might not a good deal that is now left to colleges" (*i.e.*, seminaries) "be done in the churches? May God help us to maintain the balance of truth, and in every way so to teach and labor that a generation of sturdy and consecrated men, full of faith and the Holy Ghost, may be prepared for the foreign and home fields."

Northern Africa, speaking of its work among the Arabs, says: "The Church seems, like Hagar of old, to have left Ishmael to die, but the God of Abraham has not forgotten the prayer offered more than three thousand years ago by him whom He deigned to call his friend, 'Oh that Ishmael might live before Thee,' a prayer that is to be answered not only in respect to the lad, but also his descendants."

—"Modern missions have been long favored to carry on their work in all *quietness*. Their voice has not been heard in the street. For decades the world scarcely took note of them, unless, indeed, to mock at them. This place under the cross has been both a defence and a blessing. Yet even this beautiful time of youth had its drawbacks. Doubtless it involved a certain narrowness—flight of the world, as they say now. Yet of this they have no great occasion to be ashamed; it is a reproach which they share with the apostolic age. But with all their imperfections they laid hold of the mission work in its innermost essence, extended the Kingdom after the manner of the Kingdom, saved souls, laid the One Foundation Jesus Christ, wrought from below up, and went from small things to larger.

"This time of stillness and neglect on the part of the world is now gone by for missions. Doubtless there is here an advance; the *child* has become a *man*, who takes a place in the world's history. The world, therefore, naturally finds now occasion to define its position as to missions. Missions must be carried on; that is now agreed. But the world is not at all pleased with the *way* they are carried on. It seeks to influence them, to give them a totally new direction, to alter them fundamentally, and so to trouble them in their very *end*."—Dr. WARNECK.

—Men would have missions, remarks Dr. Warneck, leave the *apostolic* for the *medicæval* method. That explains why, especially in Germany, Rome and her methods are coming to be so vehemently admired, and the

patient humbleness of evangelical missions misliked, as by the world "the folly of the cross" has ever been. But the *end* of missions, as given by Christ, is as fixed as the methods of missions are left by Him flexible. Jesus is not only the origin, He is the prototype of the work. As Luke says, He *began* to do and teach, and after Pentecost He *proceeded* to do and teach through His messengers. The work which is a continuance of His is the work of Christian missions; no other is. Forgiveness of sins and eternal life are what He came to bring; that must be, fundamentally, what they go to offer. The foreign mission work differs from the pastoral work in this, and this alone; it is a new message. This involves many differences in form, but none in substance. *The salvation of souls* is the central work at home and abroad. The degeneration of the work of Christ's messengers begins when, either here or there, this is thrust out of the centre.

—The *Indian Watchman*, of Bombay, and the *Kaukab i Hind* plead for a larger incorporation of Eurasian Christians in mission work. Their mixed blood makes them natural mediators between Europe and Asia.

—The Leipsic Missionary Society is entering on the second half-century of the renewed Lutheran Tamil Mission in the Madras Presidency. This mission is not one of the most showy ones, but its work seems to be marked by a decided measure of what the Germans call *Gediegenheit*—i.e., well-compacted solidity and scripturalness.

—*Awake*, the little magazine for children published by the Church Missionary Society, in a very animated description of India, quotes the remark of a great French writer: "Hinduism is, perhaps, the only system of belief that is worse than having no religion at all."

—Dr. Hooper, in the *Church Missionary Intelligencer* for March, 1891, remarks that while Christianity has shown an extraordinary power in leavening other religions whose basis remained irreconcilable with it, Islam, equally theistic, has had no leavening power at all. Sikhism has been greatly modified externally by it, but internally remains as intensely pantheistic as any other form of Hinduism.

Arya Samaj, which is rather waxing, while Brahmo Samaj is rather waning, is, unlike the latter, cold in its theism, unfriendly to British rule, and hostile to Christianity, to which the Brahmo Samaj, as a body, has always been cordial. But the extravagant misinterpretation of the Rig Veda on which Arya Samaj rests contains, remarks Dr. Hooper, the certainty of its ultimate break-up. Meanwhile Arya Samaj does not hesitate to revile Christianity, and our Lord Himself, in the most scurrilous way, and is meeting with a good deal of present success, especially by its appeal to national feeling.

—The *Evangelisch-Lutherisches Missionsblatt* says, what in our smiling, we might say smirking age, we seem desperately determined to forget. "We know from the Lord's parables of the fourfold field, of the tares among the wheat, of the broad and narrow way, that He has never expected the conversion of all men. Where He and His messengers sow the good seed, there the enemy follows on the traces, sowing the evil seed. Alongside of the mission of Christ there goes through all peoples and ages a *mission of the devil*, which is quite as successful, nay, outwardly seems often far more successful than the mission of Christ." It is not every place of which Christ says: "I have much people in this city." It surely should be enough for the messenger of salvation, as the *Missions-*

blatt says, to know that God's Word will infallibly accomplish "that whereto He sent it."

—Alfred S. Dyer, in *National Righteousness*, writing of "The Great Plague of Asia," says: "He is no friend of God or humanity who attempts to underrate the gravity of the opium scourge, which is not now confined to China alone. India, Burmah, Ceylon, and other parts of Asia are involved. In and from every British port, from Bombay to Shanghai, the plague is spreading." The curse, therefore, which India, under British compulsion, has sent out to China, appears to be returning to plague herself.

—The *Monthly* says: "A grave discouragement to Christian workers in Palestine is, that it has attracted and is attracting to itself many spiritual eccentrics who surround earnest Christianity with disastrous, and sometimes with ridiculous associations. The Holy Land has a strange mystic charm for many sorts of romantic souls, from Lady Hester Stanhope to Israel Pick and the American Adventists."

—Henri Draussin, in *L'Eglise Libre*, referring to the pompous and almost impiously sycophantic reception given to the Protestant queen of Madagascar, at the opening of the Roman Catholic cathedral in Antananarivo, says: "At the risk of being stigmatized as hopelessly English, we avow that this sort of politico-religious manœuvring, this shrewd medley of mass and flattery, this accommodation of the anathemas of Catholic dogmas against heresy to the interested designs of a propaganda which is bent at all costs on winning over a crowned head, seem to us of ill augury." Especially does M. Draussin censure the complaisance of the national agents toward designs so unfriendly to freedom and to a free Gospel.

—*Le National*, in its frantic hatred of the Protestant friends, French and English, of Hova rights against French aggressions, is not ashamed to renew the charge against the Rev. Mr. Shaw of having poisoned the wine of the French soldiers in Madagascar! The slander is too idiotic to deserve any worse epithet. It blames their admiral for not having shot him on the spot. We owe the sight of both the above quotations to the kindness of the *Maison des Missions* in Paris.

—The Calwer *Monatsblätter* for March, 1891, consists of an article on our Indians, which for thoroughness, compactness, lucidity, and fairness equals anything we have seen on the subject. It would be worth circulating in English among ourselves.

—Considering the curious attempts making now to bring about a nondescript amalgam of Christianity and Buddhism, the following brief antithesis, quoted from the *Literary World* by the *Christian*, is worth considering. However widely concrete Christianity may have diverged from this type, even for long ages, the Son of man has always been at hand to bring it back. "It does not seek to trample under foot the natural emotions and desires of man; it does not seek to withdraw him from the world in which he has been placed. It does not disparage either the dignity or the beauty of life."

Those high-bred circles which have at length discovered that culture alone does not bring blessedness, may have Buddha and Schopenhauer, or they may have Christ. But assuredly they cannot have both. It is not strange, therefore, that the "sympathy of religions," which has been lately set forth in Japan, is said to be inclined to leave Christ altogether out of mention.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Japan Earthquake.

[EDITORIAL.—J. T. G.]

The calamity that has befallen Japan is more than a national misfortune. In these days when all the world is thrown into such near neighborhood, one member does not suffer, but all suffer. A half million of houseless, homeless, dazed, bereft people, stripped of their property, with business interrupted and temporarily at least, destroyed, appeal to the universal heart of the civilized world. The Johnstown flood disaster met with sympathetic expression from large parts of the world. The Christians of Japan took up a collection and forwarded it, through the Japanese Methodist missionary at San Francisco, for the Johnstown sufferers. But neither the Johnstown flood nor the Chicago fire are to be compared with the reach of the wretchedness of this seismic disturbance of nearly all the Island Empire. The hundreds of shocks left the people too much alarmed to re-enter the houses which were left standing, and drove them to sleeping in the open air in the cold nights. The American Chargé d'Affaires at Tokyo, and Admiral Belknap, of the United States Navy, in charge of the Asiatic Station at Yokohama, unite in an appeal to the people of the United States to send relief. Ninety thousand houses destroyed, perhaps thirty thousand more badly damaged, eight or ten thousand persons killed, carrying grief into the hearts of tens of thousand more, and ten thousand badly-injured people to be cared for, make such conditions as should send a thrill through Christendom, and at once meet with a hearty response in practical sympathy. No battle-field could furnish such heart-rending scenes as have been witnessed in connection with this disaster. The subsidence of the land, the destruction of factories, removing the means of live-

lihood, the interruption of business, the general alarm of an earth-wave which produced a variety of phenomena over twenty thousand square miles or more of territory, all make an extraordinary phase of the world's history.

Japan has done nobly for the instant relief of the sufferers. The Emperor and Empress gave at once \$20,000 to the relief corps. Nobles, lords, foreign residents, and natives generally came to the aid of the bewildered people, but the whole is not equal to the necessities of the case. Nor will the demand for aid be met for many a day to come. It is not too late, even after these lines shall be read, for contributions to be of value. We make no appeal for moneys to be added to any specific fund. Any of the treasurers of the great missionary societies will, we are sure, gladly be the custodians of money for the relief fund in general, for native Christians in particular, or for reparation of loss to property. They will faithfully carry out any instructions of the donors so far as lies within their power. We say this without having a word of consultation with them, and without knowing what measures, if any, they will take officially in the case. But if any persons prefer to send their contributions through secular channels, they can do so directly to Admiral Belknap, at Tokyo, for the "Earthquake Relief Fund." It will be well that whatever is done be done at once.

So far as we are able to recall at present, the missions at Nagoya and vicinity—the centre of the devastated district—are those of the Methodist Episcopal Church, the Presbyterian Church South, the Methodist Protestant Church, and a lady missionary of the Cumberland Presbyterian Church. The Southern Presbyterians are also at Kochi. The only one of the foreign missionaries who sustained injuries, so far as we have learned, was the Rev. Mr. Van Dyke, of

the Methodist Protestant Mission. Rev. Mr. Miyama, of the Methodist Episcopal Mission, and his wife were also injured. He has been a very active worker among the Chinese in California and the Sandwich Islands. A Japanese pastor of the Presbyterian Church South was instantly killed. There are many Christians among the sufferers.

The Leper Hospital of the Moravian Church at Jerusalem.

REV. J. TAYLOR HAMILTON, SECRETARY
MORAVIAN BOARD, BETHLEHEM, PA.

A traveller in Palestine, when journeying to-day from Bethlehem to Jerusalem, will very probably notice a large, substantially-built modern edifice as he nears the Holy City. It is a stately structure for Palestine—in part two, and in part three stories high as it rises above the Vale of Rephaim. Over the main entrance he will perceive, carved in large Roman letters, the words, "Jesus Hilfe," "The Help of Jesus." Stimulated by curiosity, he may pass through the open gate of the garden and ascend the steps to the front door.

He will meet with a cordial welcome from a German missionary, who will gladly make him acquainted with the institution over which he presides—that is, on the supposition that the stranger's courage is equal to the ordeal; for this is the Moravian Leper Hospital, just outside Jerusalem.

He will find that it is a quadrangular building "surrounding a large courtyard, in the middle of which is a huge cistern. This cistern may well be large, for in this land there is no rain for half the year, and water is a main necessity for such an institution. Everything in and around the house and in the yard is scrupulously clean." He will notice especially the wooden railings that run right across the middle, dividing the court as well as the passages. "True, the gates stand open, and, indeed, are never closed; yet there it is, the barrier between the healthy and the dis-

eased, the clean and the unclean, the patients who refrain from crossing it and the ministering Christians who freely cross over to the lepers for their constant labors of love to souls and bodies. At the left of this wooden railing are the quarters of the nursing staff, also the workroom, kitchens, bakery, etc. To the right of it are the quarters of the lepers. The women live all together in a suite of large rooms; and two or three men generally occupy one chamber. These apartments need to be light and airy, owing to the nature of the disease, which becomes more and more offensive to sight and smell. They might seem bare to a European, but are fairly furnished for Orientals, especially of the class from which the patients are mainly drawn."

To the story of this hospital I invite your attention for a brief while. A peculiar interest attaches to it from its being the only institution of the kind in all the land in which our Lord, when on earth, cleansed lepers among those whom His word of power savingly healed of their diseases.

There is, indeed, another shelter for these poor outcasts; but the very contrast it offers to the home in which Christian sympathy seeks to relieve misery and anticipate the wants of the body, and at the same time breathe hope into the despondent soul, argues forcibly for the need of just such an institution as the "Jesus Hilfe."

Eight years after our home had begun its work of mercy, a certain Pasha gave orders for the erection of a building for the reception of lepers at the cost of the State. It is not far from the village of Siloam, and is "a low building of only one story, lit up by five windows which serve for as many rooms. Eight lepers are supposed to occupy each of these, and they are small for the purpose. The roof of each room is vaulted; in the walls are niches; the floor is formed of a stone pavement. On this floor low pillars are erected which are hollow inside, and serve the double purpose of store-places for the fruits gathered by

the lepers, and also to mark out the space appropriated to each patient. Nothing but an old thin straw mat is spread on the hard, cold stones. Here the poor creatures lie in a room dimly lighted by only one window, and in an atmosphere rendered pestilential by the breath of many diseased persons. As soon as the sun is up, life begins to stir in these five apartments, and whoever of the inmates has still the power of movement leaves the house. Those who are unable to walk are obliged to remain indoors, and are left without any help or care, for no one has either time or inclination to tend the suffering or comfort the dying. The most that can be expected to be done by those who leave the house in search of what may be obtained by begging, is that they divide a piece of bread with some more unfortunate companion, and place a jug of water by his side." Thus one after another gradually succumbs to the awful disease, and with severe struggles and great pain closes hopelessly a life from which hope had long since fled.

Leprosy still remains one of the most loathsome and awful visitations that can well befall a human being. Of the form of the malady to be met with in the Orient, Dr. Einszler, the honorary physician of our hospital at Jerusalem, writes as follows :

"Neither the description of leprosy given in Leviticus 13, nor the signs there given to the priest for the discernment of the disease at all agree with the symptoms of leprosy as now existing. The 'plague in the skin of the flesh' is not now 'in sight deeper' than the skin surrounding it, nor does the hair on the diseased part turn white. On the contrary, it remains unchanged in color at first, but after a time it becomes brittle and falls off, as the skin loses vitality and the roots of the hair die. In the Old Testament the expression repeatedly occurs, 'a leper white as snow.' That evidently implied that the skin of the person so afflicted appeared remarkably white, which, however, is not the case in leprosy of the present day.

"On the other hand, a peculiar characteristic of the disease, as it now occurs, is the insensibility of the skin, extending inward so far that the knots which form under the surface could be cut out without the patient feeling any pain. Of this feature there is no mention in Leviticus. Lastly, the leprosy of the present day seems absolutely incurable by any medical art, while the law of the old covenant makes provisions for cases of healing.

"We cannot but conclude, therefore, that leprosy has changed its character in the course of centuries. It has become more ineradicable and more destructive. Observation of individual cases bears this out. Careful treatment and constant cleansing of the sores at the very beginning of the disease will check its course for years, while neglect, especially if united to insufficient diet, will quickly aggravate its destructive character. The above-mentioned knots under the skin begin to suppurate and turn into deep and spreading sores, destroying the flesh until the bones are laid bare."

Whether or not leprosy, as it exists to-day, is infectious, is, I believe, somewhat of an open question. Certain it is, that of the Moravians who at different times to the number of about 25 have ministered to the wants of lepers, in connection with leper homes, not one has contracted the malady. Nevertheless, it needs a most devoted spirit to care for lepers in every stage of the loathsome disease. Think what it means to spend day after day in contact with such woe ; to witness the intense sufferings and hear the moans of those victims for whom the disease is reaching a vital part ; to breathe the air made offensive by the effluvium of leprosy, and wash and bandage the sores repeatedly ; to know that the most which can be done is to mitigate the awful sufferings and for awhile postpone the end, happy even in the being able, by Gurjun and Chaulmoggra oils, to afford some temporary relief. And with it all, the stupefying dulness of intellect induced

by the physical conditions not seldom proves a hindrance to the reception of the higher consolation. So at various points the ministering Christian is baffled.

Though the Moravian Church was active among lepers in Cape Colony from 1822 to 1867, the present undertaking dates only from the last of those years. Two years prior to this—viz., in 1865, the compassion of a German Baron and Baroness was excited by the miserable plight of the lepers whom they observed when on a visit to Jerusalem. On their return home they determined to do what lay in their power toward the founding of a home for the outcasts. The Baroness von Keffenbrinck-Ascheraden especially interested herself, and devoted her energies to the carrying out of their design, so that she rather than her husband has been regarded as the founder of the noble charity. A committee for the more immediate superintendence was formed in Jerusalem, consisting of Bishop Gobat, the German consul, the pastor of the Evangelical German congregation in Jerusalem, and two others. A suitable plot of ground was bought outside the Jaffa Gate, and the Moravian Church furnished the missionaries, the Rev. F. Tappe and wife, who had previously served for thirteen years in Labrador. The Home was consecrated on Ascension Day, May 30th, 1867. So deep, however, did the Mohammedans' distrust and hate of Christians prove, added to the dislike of anything that resembled restraint and the deprivation of the old privilege of begging, that not one leper would at first avail himself of its advantages. But gradually prejudices were overcome, so that by the end of the first year there were 12 patients. In due time two nurses from Germany came to the assistance of the manager and his wife, who have besides the help of a man-servant. But there have very naturally been times of great perplexity. In 1887, for instance, the staff of nurses completely broke down. A call for volunteers was issued by the Mission Board of the Moravian Church, and before it

reached America 10 sisters in Germany and 2 in England expressed their willingness to go.

As the work of the hospital widened, its noble foundress began to perceive that its steady maintenance would greatly tax her ability, and that it was desirable to provide for its permanent continuance. Hence, on January 1st, 1881, she made it over altogether to the Mission Board of the Moravian Church. The local committee, with Mr. Frütiger, a German banker in Jerusalem as treasurer, still continued to have the immediate oversight. The present building, erected on a new site at a cost of about \$20,000, was opened on April 24th, 1887. The missionary now in charge is the Rev. Carl Schubert, who was installed only last Easter, having shortly before graduated from the Moravian Training School for Missionaries in Germany. His excellent predecessor, the Rev. Fritz Mueller, had served seven years; but the health of his wife had become very precarious.

Varying slightly from time to time, the number of inmates at the close of last year was 18—10 males and 8 females, 9 Moslems and 9 Christians. Their ages varied from 19 to 71. One had been a patient for 17 years, but most of them for less than 3 years.

It may be asked what are the results of all this Christian effort, aside from the alleviation of physical suffering and want?

Besides making use of opportunities that present themselves in private conversation, the missionary conducts religious services daily in the chapel of the hospital, and twice a week an Arabic catechist, Daughan by name, renders valuable assistance. And their efforts have not been in vain.

The Rev. Dr. Rondthaler, of Salem, North Carolina, who visited the hospital several times during a stay in Jerusalem two years ago, said that two things impressed him greatly:

1. That the patients of the house are very grateful and as cheerful as possible under the circumstances.

2. That many of them have a hope and an expectation beyond this life, so saddened and darkened for them. Of a farewell service which he conducted he writes: "How they listened as I read 1 John 1, and went on to tell in simplest language of the love and sympathy of the Saviour, and how it is expressed in the kindness of His people to them. Some are still Mohammedans; but these children of Ishmael shared in the audible 'Yes, Yes,' which often showed that they understood."

The Rev. S. J. Blum, of Philadelphia who visited the hospital last year, was very much struck with the absence of all cries for "bakshish" on the part of the inmates of the home whom he met in the garden of the institution and in their rooms. He regarded it as a very marked evidence of the change in character that had come over them, for elsewhere lepers were most importunate.

Had I time I might adduce a number of happy death-beds that have cheered the missionaries during their years of labor. Last year, for example, a young man of twenty, named Beschara, was released from his life of sufferings, repeating the twenty-third Psalm as the farewell confession of his faith. And others like him have died in confident expectation of that life where leprosy will be unknown.

True, here as elsewhere, there have been some keen disappointments for the Christian workers in charge. Yet on the whole they have felt themselves repaid for their self-sacrifice.

The following letter of thanks, composed by Salieh, one of the patients at the time of the consecration of the present building, and signed by all his companions, is an evidence that some of the poor unfortunates deeply appreciate what is done for them in the name of Christ:

DEAR FRIENDS: We who have to bear in our bodies the wounds, and pains, and whatsoever troubles this leprosy brings with it, send you our heartfelt thanks for all the kindness you have

shown us hitherto. We have found a home in your benevolent hospital, in which we are well cared for.

You already know what we have to go through. God the Highest has visited us with this painful disease. The burden which He has thus laid upon us is great and heavy, and at times scarcely to be borne. Sometimes we toss about on our beds with inexpressible aches and pains such as human understanding can scarcely comprehend. But we are comforted, and bear our misery with patience, for our kind reception into your hospital has shown us that we are not forsaken by God the Highest. Here you not only care for us, but have sent us such dear house-parents, who do indeed thoroughly take a parent's place toward us, and day by day point us to Him who said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." That affords us comfort and confidence in the hope that the dear Saviour will once grant us rest after this pitiful life, for we also shall have a place in His kingdom. Our hearts, honored friends, are full of joy and delight that God still loves us though the world hates and despises us. Yes, we are glad that when our Saviour was on earth He always pitied and healed the sick. Those who thought they had no need of a physician kept away from Him. We know, indeed, that we are sinners, and, therefore, we need a Saviour who will make us free from sin, and that Saviour is Jesus.

And now we beg you to intercede for us that God will grant us grace and patience in our sufferings as long as we continue in this world, and above all that He will give us everlasting life. Do help us. Pray fervently that we may not perish in our great sufferings.

With heartfelt greetings from all,

SALIEH.

Then follow the names of all the patients.

Thus charity that never faileth, by the grace of God implants in the hearts of these benighted outcasts a deep calm

and a most Christian resignation, preparing them for the day of heavenly health.

Leprosy in a South American State.

There is ever a melancholy interest in the subject which Dr. Taylor treats in his article on the "Leper Hospital at Jerusalem;" but the time has come for something more than a morbid sympathy with lepers. The impression that leprosy is an exceptional and limited form of human misery has perhaps caused the modern scientist and humanitarian to neglect such investigation into it as they are accustomed to make into the more widespread forms of human ill. But the time has come for special inquiry into unusual, and, as is supposed, infrequent maladies. Pasteur, for instance, is doing this for the malady arising from rabies. We learn that there is a commission of specialists appointed for England and India to inquire scientifically into leprosy. But that is not broad enough. It looks as if such a commission ought to be international. Certainly facts which may be said to have been recently brought to public notice, if indeed that is not a rhetorical statement of the extent to which they are yet made known, about the United States of Colombia, in relation to the prevalence of leprosy, would suggest that a great deal of important knowledge might be gathered in that quarter.

The British Consul at Bogota is authority for most startling statements as to the extent and spread of leprosy in that State. It appears to have been slowly spreading for about two hundred and fifty years in that region, though in the last twenty years it cannot be said to have extended slowly, but very rapidly. A medical review is published in Bogota, the editor of which is recognized as a well-known physician, and he makes the statement that of the one million population of Santander and Boyaca, one tenth—which would be a hundred thousand—are lepers. The lazarettos of these districts contain thirty thousand

lepers, if the judgment of the medical officer of the principal one of these infirmaries is to be relied on. It is fair to emphasize that both these are estimates. No census has been taken, nor probably could be taken owing to the secrecy observed by the victims of the disease and their friends, though there seems to be much less dread of the disease here among the population in general than in any other land of which we know. The most notable thing about the consul's report is that regarding the climatic effect on the disease of a locality some 1400 feet above the sea with a temperature of about $82\frac{1}{2}^{\circ}$ in the district of Tocaima, about three days' journey from Bogota, where there is a leper asylum at a place called Agua de Dios. It was discovered a hundred years ago that this climate arrested the progress of the disease, so that lepers who remained here rarely if ever died of leprosy, but of some other cause. There are sulphur springs in the locality, but the lepers do not use them. Other people resort there, and quite a population has grown up about the lazaretto, and the people mingle freely and without let with the lepers. The lepers do not now constitute more than one third of the resident population. The healthy people of the locality intermarry with the lepers. The marriage does not result unfavorably to the healthy party to it; but the children born in this wedlock generally develop the disease in a few years, even little children of four and five years being victims of it. On the other hand, the case is given of a leper who had been nearly forty years in this locality who had passed through several stages of the disease, but for the last eighteen years had had no pain or inconvenience from it. The mortality of the lepers, however, is far above the average of the other people living there. They usually die of dysentery, fevers, and pulmonary complaints. The astounding thing about all this is the lack of restraint on the population with a view to limiting it. If, as the Consul says, the people believe it is both contagious and hereditary, and

if from the introduction of a single case into Antioquia thirty years ago there can be now counted eight hundred, whatever are the authorities about that they do not set up some kind of hygienic regulations of it? If they are not financially able to isolate the lepers, they can have help from the outside world on the simple ground of ordinary humanity, and that not of the picture pocket-handkerchief sort either. It is not a case so much of sympathy as of decent humanitarianism of the common-sense order. We are near enough neighbors to Colombia to take a lesson or two from her notebook on the subject of national carelessness on this matter of disease importations and inoculation, and near enough, too, to respond to a missionary call for aid in carrying the load of a smitten population in districts where one in ten of the people are suffering the worst of human maladies.

J. T. G.

"An Appeal to the Women of America."

THE COUNTESS OF GASPARIN.

We have received the "appeal" sent out by the Countess of Gasparin to the women of America, on the subject of African slavery, in connection with the Brussels Treaty; but our space forbids using it all. We make from it the following selections, translated perhaps, a little freely:

"American sisters! Slavery is not dead. Nor have its abominations ceased to dishonor the earth, nor its murders to stain it with blood. Extinct, is it? No! a thousand times No! . . . Daughters of the continent of light, give it your pity." (Here follow descriptions of the horrors of the slave caravan.)

"Slaves of the Arab brigands, the African people, small and great, are the slaves of fear; the slaves of ferocious hatred, man against man, tribe against tribe. Slaves of bestiality, of falsehood, and of wicked spirits led about by storms and hid in the forests. Slaves of the devil, the monarch of the dark continent,

scared, haunted, held fast, the African's life begins and ends in fear. The chill of fear strikes it at birth and leaves it only at death. Want, pale daughter of murder, aids to enlarge the depopulated areas; the knife of the cannibal threatens them all—unhappy knife, the last weapon of African atrocities! . . . Sisters of America, shall your souls and ours keep silent? In the presence of this despair shall we look on with indifference? Have our hearts nothing to ask, our energies nothing to do at a moment when great work should begin? . . . All Europe is stirred. . . . The past of America gives assurance that it will not be distanced by Europe in this great humanitarian movement. . . . America, who sends her missionaries to equatorial lands, will not be indifferent to the efforts of the Old World, the lands of their ancestors, whose conscience is now aroused and whose valor is united for the suppression of the slave trade in Africa.

"Sisters of America, your sisters in Europe rely on your help. Christian women of America, the hope of the distressed in Africa is in you."

The Men Who Made Islam.

Whoever stops with the life of Muhammad and the Quran will not come into a knowledge of Islam, for the Quran alone is to no Moslem the sole rule of life; and though the Sunni sect may spit upon the grave of the Khalifs Abu Bekr and Omar, yet without these men Islam would not have survived the death of Muhammad. To know Islam one must know the immediate successors of Muhammad—each at once king and pope—who carved out of the broken pieces of empire which Muhammad left strewn over Arabia, a strong State, and out of his most casual utterance a canon for the consciences of millions yet unborn. More splendid illustrations of bold, prompt decision in court or camp, one will look far afield to find than are recorded of the four great khalifs, the only "successors" of Muhammad. The

very peril in the first hour after Muhammad's death only afforded such men opportunity to snatch triumph from wild and hopeless disorder and overwhelming ruin.

The biographies of Muhammad are past count. There are as rich resources for the reproduction of every detail of his life as of any man that ever inhabited the earth. But for what followed Muhammad?—for knowledge of the men who carved Islam out of the material which Muhammad left to them we have to resort to much painful picking in dust-bins and out-of-the-way annals. Few men are furnished for excursions of this sort. The learning, the literary qualities, as well as the moral qualities for original researches of this kind are rare. It is with a sense of obligation which the literary and religious world should acknowledge, that we turned into and have come out of, Sir William Muir's latest studies into the fragments of scattered Arabian lore, which he prosecuted to furnish to the world a portraiture of the great khalifs (Sir William persists in the old Romanizing "caliph") of Islam; or, rather, to be more exact, to give us a noble volume of some six hundred pages, entitled "The Caliphate: its Rise, Decline, and Fall."* One will search far for more graphic, bold, and comprehensive historical grouping than is instanced in the first few paragraphs describing the death of Muhammad, and the selection on the spot of his immediate successor.

Muhammad died a little after midday in the midsummer of 632 A.D. It is doubtful if the devoted followers of the prophet had allowed themselves to contemplate the event of his death; and, like Napoleon, he seems never to have thought of what would become of his faith or his kingdom when it should fall into other hands. Some of his more devoted adherents seem to have dreamed

that Muhammad could not die. When the rumor spread that the great man was no more, the wildest excitement swept the town, and the crowd that gathered at the mosque was dazed as with delirium. "Among them Omar arose, and in a wild and excited strain declaimed that the prophet was not dead, but in a trance, from which he would soon arise and root out the hypocrites from the land." Abu Bekr, who had been for an hour away from the prophet on a visit to his sick mother, came hurrying back to the mosque; crossing the court he had stopped to kiss the prophet's face: "Sweet wert thou in life," he said, "and sweet thou art in death." Finding Omar still haranguing the people when he reached the mosque, he put him aside with the memorable words: "*Whoso worshippeth Mahomet, let him know that Mahomet is dead; but whoso worshippeth God, let him know that God liveth and dieth not.*" Omar was speechless. "My limbs trembled, and I knew of a certainty that Muhammad was dead," he would say in after years.

The citizens of Medina had instantly assembled to select a successor to Muhammad, and the report of their gathering was made known at the mosque. It was a critical moment. The mantle of the prophet must fall on one and one only. The sovereignty of Islam demanded an undivided khalifate. The die must be cast and must be cast at once. The men of Medina demanded that he should be of themselves, for their good swords had saved Islam.

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It was to no bed of roses that Abu Bekr had been elevated. It took a year of hard fighting to reclaim the peninsula alone.

There was nothing effeminate about the men that made Islam. Sir William thinks Khalid, the dashing general who stands in the foreground of these early rude days of Islam, an extraordinary warrior. "His conduct on the battle-fields which decided the fate of the Persian Empire, and of the Byzantine rule in Syria, ranks him as one of the greatest generals of the world." But those were rough men made for war, heedless of spilled blood; and Khalid, "the Sword of the Lord," as they surnamed him, could wed the widow of one enemy on the field still sodden with his own soldiers' blood, and later marry another widow of Ibn Noweira, whose blood was yet fresh upon the spot where by his own order he had been slain. But all this study is not mere curious delving into antiquarian bone beds. It is by research such as this that we learn what Islam is, what inherently and essentially limits it as a civilization. The dead hand of the prophet stretched out to be taken by the caliphs of four dynasties, reached still further by the paralyzing hands of the four Imams, and sterility must reign wherever the sceptre of the Moslem reaches. There is here no germ of popular institutions. Every year the political ascendancy of Islam gives increasing evidence of being doomed. There has been no progress, there can be no change. Islam stands still. Innovation is worse than a mistake. Canon Taylor and his brood of second-hand critics of Islam will find

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any internal troubles of her own create an occasion for intermeddling with her affairs. Besides, if she can set these European powers watching each other they will be the less troublesome to her for the immediate present.

But that is not all the change that has developed. It seems as if there were a division of policy among the Chinese rioters themselves. Hunan has had but one policy. As late as September a conclave of Hunan leaders was held at Woochang. They passed a resolution to drive out all foreigners from the three provinces, Hunan, Hupeh, and Kiangsi. That may be called the Hunan programme. But if the information is reliable, there is a Chinkiang section which have a different view. These propose to lower the tea duties and favor foreign trade, to employ foreigners extensively in the army and navy and customs. They would build railroads and apportion the land tax justly. Some of them would employ foreign help in inaugurating successful rebellion. These are not anti-Christian, nor anti-foreign, nor anti-progressive, but are against the present Government.

We have traversed this mainly to show that a good deal of the case has passed beyond the province of a missionary review. For those who prize military and naval defence for missions, the immediate results of the political jugglery is not altogether satisfactory. The Wuhu riots occurred last May, but six months went by and nothing was done; Wusueh saw two wretches punished who probably were not near the place at the time; but no dignitary was degraded. The Ichang riots occurred right under the nose of the imperial representatives of the port, and the rioters were themselves government troops. The brigadier general stood by and saw the Catholic nuns driven to a horrible death, and did not turn a hand to prevent the outrage. Dr. Greig was terribly maltreated in Shantung by officials and soldiers. We have no great grief over the diplomatic situation. If Great Britain becomes an ally of China, sooner or later

she will gain the utmost possible for her own and other missionaries; for, without being over-scrupulous about the spiritual side of their work, she has long ago reckoned the missionary as one of the great factors in her colonial policy as well as in every non-Christian land. Ultimately all that Great Britain gains by courting in North China will be made to inure to the advantage of the missionary. But if she and others should utterly fail to protect the missionaries, it is not to be forgotten that the Roman Catholics stayed there two hundred years without any treaty; and Protestant missionaries may find greater defence from the fine diplomacy of Divine Providence than from all earthly potentates. Jesus Christ is not dead, and He will overturn and overturn "till His kingdom comes."—J. T. G.

—Sad news comes from the Rev. Mr. Annand, in the New Hebrides. The death of a child of Rev. Mr. and Mrs. Lawrie, of the Scotch Free Mission, so seriously affected the mind of Mrs. Lawrie as to result in insanity. The wife of Rev. Mr. Leggatt, of the Victoria church, hung herself in a fit of temporary insanity. A young Englishman—Mr. Sawyer—who had just married a lady who went out to become his wife, was killed by bushmen, who sent a bullet through his heart, and killed and feasted on the bodies of two natives who were with him. Mr. Sawyer's remains were brought to Tangoa by Mr. Annand. He had been married but two days, and great sympathy is expressed for his young widow.

—The *Church Missionary Intelligencer* bestows high praise on the "Cyclopædia of Missions," published by Funk & Wagnalls. It says: "This is far and away the most important work on missions yet published. . . . The amount of information packed into the closely printed 2700 pages is enormous; and one is staggered to think of the labor that must have been involved in its production. It is worthy of America. In England we have nothing at all like it." It remarks on what is *not* in it, but adds: "We are afraid these criticisms will detract somewhat from our praise of the work; but we do praise it, nevertheless, most warmly." Men will feel, it says, that they can no more dispense with it than they can with Smith's "Dictionary of the Bible."

III.—EDITORIAL NOTES ON CURRENT TOPICS.

What is the Next Step?

There has been during the past ten years a widespread echoing of the crusade cry: "Let us in our generation carry the Gospel around the world!" It has been discussed in pulpit and press, at home and on the foreign field. Animated and inspired by this motto, the missionaries in far-off lands have met to consider what can be done; have held great conventions like that at Shanghai last year; have issued their loud calls for "a thousand more workers" at once to enter the field, etc. The China Inland Mission, Church Missionary Society, London Missionary Society, English Baptist Society, etc., have all appealed for more men and women and money, with a view to the immediate occupation of the fields as yet unsupplied, and the vastly increased occupancy of fields in which at present there is an insufficiency of laborers. What is the next step?

I think we need first of all to realize that the *evangelization of the world in this generation is not a mere wild dream*, but may be made a fact if the Church of God will have it so, and use the means God has given her. Great things may be done in a very short time if there be a determination to do them, and a proper energy, promptness, and co-operation in action. When the English Government wished to take the census of India, February 26th, 1891, it was *all done in six hours* when the appointed time came. Arrangements were so complete that at the set hour, from all quarters, the agents of the Government moved forward within their limited territory, and the proper inquiries were made and answered and the records made.

We have often called attention to the energy and celerity with which, in the days of Ahasuerus, three times the entire empire, that reached from the Golden Horn to the Ganges, was reached with a royal decree; and the third de-

cree, we know, took less than ten months to run from the palace at Shushan to the limits of the Persian Empire. Here is a world about twenty-five thousand miles in circumference, inhabited by about one thousand millions of people, yet unreached with the Gospel. Christianity holds the strategic centres. Even Africa is girdled and penetrated by missionary bands; Asia is occupied, from Turkey to Japan; South America is imperfectly supplied with Christian missionaries, but two of the greatest of Christian nations occupy the territory north of the Gulf of Mexico; we have a band of six thousand missionaries, of six times as many native evangelists and teachers scattered over the pagan and heathen world. In the Protestant churches of Christendom, exclusive of the Greek and Latin communions, and Oriental churches, we have over forty millions of professed disciples who have thousands of millions of dollars at their command. All the appliances of the nineteenth century are in their hands, for they represent the intelligence, enterprise, and enlightened force of the world. Who can tell how rapidly the Gospel message might be diffused over the habitable globe if all this available material could be utilized?

After twenty-five years of constant study of this subject, and conference and correspondence with hundreds of students of missions and missionary workers, I am more and more satisfied that if the Church would but imitate the laudable "push" and "dash" of the men of this generation, the children of light would flood the world with the Gospel in as little time as Ahasuerus dispersed his royal decree from the Bosphorus to the Indus. Will any one tell us why not?

"Where the word of a King is, there is power." "And the King's business requireth haste." These two texts ought to be our motto and our warrant for doing this work now and for the whole world. Back of the King's word

lies the authority and the assurance of Divine co-operation ; the very fact of its being the King's business is the all-sufficient warrant for haste. Nineteen centuries have sped by, and the King's business remains undone ; the power back of the King's word has never yet been fairly tested and proven. Oh, that the children of God in our generation would at least honestly *undertake* to see that the Gospel is borne to "every creature" in "all nations" before the generation passes to the great account that fixes eternal destiny !

To my mind, one step that can be taken at once toward this world-wide evangelization is to *gather for prayerful conference*, at an early date, *the leaders of modern missions*. Perhaps the first conference might be comparatively a private one, in the parlor of some devoted servant of Christ. Why not call together such men as Dr. A. J. Gordon, Dr. C. C. McCabe, Dr. Arthur Mitchell, Dr. Judson Smith, D. L. Moody, Bishop Ninde, Bishop W. R. Nicholson, the Bishop of Huron, Ontario, J. Hudson Taylor, F. B. Meyer, Robert E. Speer, etc., and prayerfully consult as to the wider measures necessary to be instituted in order to secure larger results ? There are men on both sides of the sea, and women too, who, after a godly sort, have been studying this question, upon whose minds it has been a burden for years, and who have been praying over it. Some of them we have mentioned because we know they are alive with intelligent zeal for a world's evangelization. We yearn to see some such meeting called, where at least united prayer may be offered for the speedy inauguration of that new effort—shall we not say *new era* ?—of world-wide missions.

The Crossbearers' Missionary Reading Circle is a growing institution, and has undoubtedly a future of usefulness.

The following is an appeal recently sent out by them "To Faithful Christians in all Lands," with a view to awakening greater interest in missions

among people of all classes and denominations :

DEAR BRETHREN : "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ : Grace unto you and peace be multiplied."

Not being "ashamed of the Gospel of Christ," when brought into comparison with all the heathen religions of the world, and believing that Gospel to be the "power of God unto salvation to every one that believeth," we desire to call your attention again to the last commandment of our risen and ascended Lord : "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : Teaching them to observe all things whatsoever I have commanded you ; and, lo, I am with you always, even unto the end of the world. Amen."

In order, therefore, to aid all our churches and Missionary Boards in carrying out this Great Commission, an enterprise has been inaugurated called the "Crossbearers' Missionary Reading Circle," a course of systematic reading and study on the subject of Missions, embracing a period of three years. This movement has been before the churches about a year, and has received the endorsement of many leading men in many lands.

The Board of Directors, therefore, make the following appeal to faithful Christians in all lands :

First. For one hundred thousand readers and students in the "Crossbearers' Missionary Reading Circle," before the end of the nineteenth century.

Second. For contributions from those who love the cause of Missions, for the purpose of establishing this Missionary Reading Circle upon a firm financial basis.

Third. For the hearty co operation of the Christian Ministry in this work throughout the world.

Fourth. To the American and English religious press for the publication of this appeal.

Fifth. That all who desire information concerning the "Crossbearers' Missionary Reading Circle" should address Professor Charles R. Foster, A.M., Fayette, Mo., U. S. A.

NOTE.—The course of reading for this year is as follows : 1. "Life of William Carey," seventy-five cents ; 2. "The Coming Kingdom," Rev. W. W. Wads-

worth, \$1 ; 3. "Life of James Hannington, Bishop of Eastern Equatorial Africa," Rev. E. C. Dawson, M.A., \$1 ; 4. "The Great Value and Success of Foreign Missions," Rev. John Liggins, seventy-five cents ; 5. The MISSIONARY REVIEW, Funk & Wagnalls, per year, \$1.50 ; 6. Initiation fee, per year, fifty cents.

We append a portion of a letter recently received from the originator of the reading-circle idea as applied to missionary literature :

BAREILLY THEOLOGICAL SEMINARY,
BAREILLY, N. W. P., INDIA,
Aug. 24, 1891.

DEAR BROTHER : I have received your C. M. R. C. handbook, and am rejoiced beyond measure that your project has taken such good shape. Something like this has been a dream of my heart for years. You have fully taken it up, and it remains for you to fully demonstrate its practicability. I pray that God may help you ; for I think there is great power in the idea. It will inaugurate a new era for missions.

You will require tact and push to make a first-class success of it. Novelty may wear off. Pastors may be indifferent. Even missionary secretaries may not see much in it ; but you must push right on till the ball is rolling well. God will help you. Interest will grow. Leading men will see and become convinced.

I hope your movement may send a deputation to the next annual session of the International Missionary Union, and urge this matter on them. That is a place in which to "strike the centre."

May I ask the prayers of your Circle for the great work going on in this mission in North India. We are baptizing—old and young—more than a thousand souls a month.

Yours, In His Name,
T. J. SCOTT.

An Organized Effort.

The subject of "evangelizing the world in this generation" is more and more beginning to occupy the minds of men. This is shown by the following suggestions from Mr. Robert Arthington, of Leeds :

To partition the world for evangelistic purposes would seem quite easy and without material expense : by interviews

in London for preparation ; meeting in their rooms for apportionments ; correspondence with a few eminent societies abroad for work among the actual heathen.

The work of division should be accomplished with urgent prayer and dispatch. I deem it the first and best thing to do and be done in Christ's Kingdom.

This matter requires no ponderous organization, but plain and lucid statements, loving, intelligent minds and hearts.

Provision were easily made to welcome all workers in the unoccupied districts of great areas ; thus there would be ample room for all existing and arising workers, and the very fact of the division and nominal assignment being made, and being known widely in all the evangelical Christian communities, would probably increase and arouse to effective endeavor for realization.

Our Duty in Danger.

The following is a letter sent out by J. Hudson Taylor, to the missionaries of the China Inland Mission, in regard to the recent troubles in China :

You will most of you have heard of the time of excitement through which many stations in the Yang-tse valley have passed.

It is hoped that the danger is now passing away, though some fear that one of the secret societies may yet cause further trouble. The present time seems, therefore, opportune for considering the course that we as missionaries should adopt in times of excitement and danger, and several have said that they thought it would be helpful if I gave you my thoughts on the subject.

First, then, let me remind you of the importance in this day of the command not to speak evil of dignities, but, on the contrary, to pray for those in authority. The rulers of this land have often a difficult path : it is not easy for them to take our part against their own people, and we do well to pray that they may have courage and wisdom to act firmly and justly ; such prayers should be public as well as private. Much may depend on their finding that Christianity promotes loyalty to the

powers that be, and the giving of honor to those to whom it is due.

Then we do well to recognize that *we* are not here as representatives of Western Powers, and that our duties do not correspond with theirs. We are here as witnesses and representatives of the Lord Jesus Christ. "As my Father hath sent Me, even so send I you." Once disciples mistakenly would have called down fire from heaven to avenge the Master Himself; but He rebuked them and said: "Ye know not what manner of spirit ye are of, for the Son of man is not come to destroy men's lives, but to save them." And again, when the soldiers would arrest our Lord, one of His disciples drew his sword in His defence, but our Saviour said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" We may safely conclude that *our* use of any weapon of defence, whereby another might be injured, would misrepresent our Master, whose own distinct command to His disciples was: "Resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."

If, then, it would not be consistent for us to use weapons for our own defence, it may be asked, Should we not leave our stations for such places as are, or can be, defended by the officers of our respective governments? It seems to me that there are several important reasons against taking this course, unless absolutely compelled to do so.

I. We are in our stations at God's command, and as His ambassadors, and therefore have both promise of, and claim to, His protection. We have many of us gone to places far removed from foreign protection on this very ground. Our risen Saviour has told us that all power has been committed unto Him; and that, because this is so, we are to go everywhere, reckoning His unfailing presence better defence than that which the arm of flesh can provide. We have a rare opportunity in times of danger of proving His promises for ourselves, and before our converts.

II. We are continually encouraging our converts to brave persecution and to suffer loss for Christ's sake, and they are very apt to think that it is easy for us to speak in this way, seeing that, as far as they can tell, we are well-to-do and exposed to no danger or loss. When then *we* are in danger they will mark very closely our conduct, and judge for themselves how far we really believe

that, "Sufficient is His arm alone and our defence is sure."

What a loss it would be if any of them should think that we relied more upon a gunboat or a band of soldiers than upon the living God! Years of teaching would not impress them as our conduct at such times may do. Moreover, their sympathy will be drawn out for us when they see us willing to suffer for the Gospel, as they so often have to do. A time of danger is a grand opportunity of being an object-lesson to the native Christians.

III. The moral effect of our action upon the heathen will, to a considerable extent, be the same as upon the converts. A calm and confident demeanor will go far to disarm suspicion. The people will not be slow to observe that we are not afraid, and to conclude that we have no reason to be. But if we flee, they are sure to conclude that we are guilty of some of the charges brought against us, and will be emboldened to attack and loot or destroy our premises. Even a dog will run after you if you run away from him!

Some of the older members of our mission have passed through more serious times of excitement than the present. We have never at such times retired from a station; and though holding the fort, has not always secured us against a riot, it has often done so, and has proved abundantly fruitful in strengthening the faith of our native converts.

An objection may arise in some minds that we are directed, if persecuted in one city, to flee to another; to which we would reply that we are not told to flee through fear of *possible* persecution. If the Lord suffers us to be driven away, as St. Paul so frequently was, the responsibility will then rest with Him; and He will surely work out His own purposes through the trial. But let us not retire ourselves from fear of loss or danger; and so doing perhaps leave our Master's sheep just when they most need the shepherd's presence and care.

We conclude, then, that the right course, and the best policy alike, is to remain at our posts, whenever this is possible. We may well rejoice that it is so, and that duty does not require the suspension of our work, for life is short, and daily the people are dying without God.

To us all is given the dignity of being ambassadors for the King of kings; and all His power is at all times behind us. We may therefore boldly say, "The Lord is on my side; I will not fear. What can man do unto me?"

IV.—THE MONTHLY CONCERT OF MISSIONS.

BY REV. J. T. GRACEY, D.D.

China, Etc.

CHARACTER OF THE CHINESE CONVERTS.

One of the most marked signs of the times is the altered tone of the secular press toward missions. A noteworthy illustration is the championship of the modern mission by the *London Times*. The great "Thunderer," eminently since the death of Bishop Hannington, has lost no prominent opportunity to say a strong word for missions and their results in Africa and Asia. Its leader some while since, on the "unique and extraordinary interest" of the recent India census, showing the strength and culture of the native Christian community in India, is a masterly presentation of some of the salient points of that new factor in Christian statistical economy, stout enough in its pleading to have been delivered at an Exeter Hall missionary anniversary. It is with great pleasure that we turn to its editorial rejoinder to a correspondent in its columns, who signs himself "A Chinese," who raises the question whether the great Christian governments will find it worth their while to defend the missionaries in China, when they come to know that their converts are from the lower orders of society only, and are led to embrace the Christian religion from the low motive of pecuniary compensation for their allegiance. The *Times* answers with the following knock-down sort of logic: "If the Christian converts are the needy and the vicious, and if their motives are wholly those of gain, why should it be necessary to persecute them so cruelly, in order to drive them from a faith which means nothing but a little money to them. The descriptions lately published in the East of the persecutions of the little Christian communities in Szechuan and Yunnan, during the past two years, are heart-rending. Men, women, and children are murdered by scores, their little property

is destroyed, and hundreds of them are fugitives from mob violence. It is too often forgotten that persecution is the normal condition of the Chinese converts to Christianity. We hear of these persecutions only when they touch the foreign missionaries; of the daily and sporadic outbreaks against the native Christians we hear nothing, for it only concerns the Chinese themselves. To support the hatred and social ostracism, with which, as the writer admits, the converts are regarded, there must be genuine, energetic conviction. The tens of thousands of converts scattered all over China, with their numbers daily increasing, could not, indeed, be maintained for a week from the missionary funds sent from abroad, even if these were devoted to no other purpose. The fact appears to be that these converts contribute liberally, and in some cases wholly maintain their own native pastors and places of worship."

THE CHRISTIAN MOVEMENT IN NORTH CHINA.

One cannot but ask whether the churches in Christendom are awake to the fact that this Chinese Empire may see a great uprising one day, and that in the near future, for which these churches are in nowise prepared. We have seen the mighty movements in India, the great turning to the Lord in Ongole, and the equally sweeping revival in the Methodist missions of North India, and we have stood bewildered before them. The truth is, as Bishop Thoburn says, the people must learn to familiarize themselves with the idea that God intends to save the world; and if there is a shred of truth in that statement, we must prepare our minds for the contemplation of victories on a scale far transcending the little work of to day. "If this world," he says, "is to be saved, there must come a time when the heathen shall be gathered in by the hundred thousand—by the mill-

ion." We have somehow at last got a glint that this sort of thing may occur in India ; but as to China, we have supposed we must wait for generations yet before this mighty mass of deliberative people can be expected to move, save in the slow and tedious way with which we have already grown familiar.

It seems as if God were about rebuking that sort of timid faith, or, perhaps, shaming it into bolder belief. Bishop Goodsell, of the Methodist Episcopal Church, just having returned from an official visit to the missions in China, says boldly that the Methodist brethren there have baptized hundreds, and might have baptized thousands, as the brethren have done in India, only that they thought it wiser to keep them longer under instruction before baptism. Whether they are pursuing the better course may be questioned ; each mission must be the judge of its own duty. The fact remains that here is the indication of what may come any day in this great empire. The English Baptists of North China are meeting with like encouragement. Applicants are standing at their doors begging for baptism. The Presbyterians in Shantung face a similar problem. They are going cautiously, and yet the pressure is on them. Last year's report showed that they had yielded so far as to admit some five hundred converts to baptism. But that did not show the wonderful work of the Lord, for that was the report for the current year ; and just after that, most of the missionaries started out on missionary tours, during which large numbers were baptized, so the whole number baptized in twelve months was over one thousand. Besides these, there were not less than fifteen hundred more on the rolls of the missionaries as inquirers, or candidates for baptism, many of whom would have been baptized had not the brethren extended their term of probation quite recently. This is not all ; the eminent missionary, Dr. Nevius, tells us that he recently received from a native evangelist a "little book" containing the names and residences of

about five hundred inquirers in his field, which did not cover more than about one fourth their mission territory. This is a fact that Dr. Nevius, with his great cautiousness, says he has not made public lest he might seem to be inflating the prospects. Dr. Nevius is confident that the number of applicants for baptism is under-stated at fifteen hundred. But our eye is not merely on that fifteen hundred. They will not be baptized without another fifteen hundred standing behind them, waiting their turn. Any such facts as these mean a movement and mean a movement in which God is. Dr. Nevius speaks cautiously ; and so we may pause to ask if the present disturbed state of the country, and especially of the North of China, where we read of sanguinary battles just now, in which opposition to all foreigners and their religion is one of the points of contention, will seriously arrest this movement and blot half of these inquirers off the evangelist's "little book." Personally we do not expect any such results. The Chinese have known all along that there was nothing in the foreign treaties of worth to *them*. They have not been unfamiliar with persecution. They can furnish a martyr roll, challenging comparison with other parts of the mission field. We know those who have illustrated this already ; and the Chinese Christians are not given to "backsliding." They have not had easy conditions on which to make their trial trip. It has nowhere put them on a bed of roses to accept the Christian faith.

But it is not that we are concerned about just now. Here is the intimation—more than that, the prophecy—of what God may do in pouring out His Spirit on China. There is already a mighty turning to the Lord ; and it has occurred without a great leader. But let some Chinese Luther appear ; let some Mongolian Wesley send out a trumpet call ; let some mighty leader arise like those with which the history of God's great doings has familiarized us elsewhere, and this revival in the

North may sweep like the Tartar hordes down on the rest of China. The Chinese characteristics cannot be pleaded as against this, for this people is the mightiest homogeneous mass of humanity on the globe, and they are not unaccustomed at times to being swayed *en bloc* by great impulses.

It may be a chimera of the imagination that a European writer suggests that a Chinese general may arise, who, flushed with successful revolt against the Manchu dynasty, shall sweep the French into the sea at Tonquin, break Russia in Asia in two, or lead a half-disciplined horde into Burma and India; but we are, in China, dealing with a people whose history records great religious movements. The people that could furnish a leader competent to overthrow Confucianism after it had been established in the land for six centuries, burn its sacred books, put to death all who were supposed to have any special knowledge of it, and trample it under foot for two whole centuries; the people that could import a foreign religion like Buddhism, and in one year take to its bosom three thousand of its priests to teach the "doctrine;" the people who could raise a Peter the Hermit like Tai Ping Hung, to rally a crude, motley mass of half-informed people, who, baptizing each other in the name of the Trinity, should rush forward in a "Christian" insurrection with a religious enthusiasm that increased their bravery in battle, and trained them to self-denying discipline till they gave the Tartar dynasty the rudest shock it has as yet experienced—such a people must not be counted as unsusceptible of great religious impressions and wide-reaching display of religious energy. The Chinese nation may yet take up the religion of the Bible, and sweep half of Asia with it. In the face of the seed that has been sown by missionaries and native teachers, and isolated Christians, who are scattered along the entire coast, till, journeying its length, a traveller may sleep every night

in a Christian home; with the issues of the press in every province, excepting not even Hunan, and everywhere more or less knowledge of the Christian faith—in the face of all this, it is not only the triumph of faith, but the dictate of reason, that in China we should "attempt great things for God, and expect great things of God."

THE MISSIONARY IN CHINA.

The London *Times*, in the article we have already alluded to, in reply to the criticisms of "A Chinese" in its columns, says the writer is evidently in ignorance of what the missionaries have done for China, and advises him to consult a catalogue of their publications in Shanghai and elsewhere, which, the editor says, will show him that, "whatever knowledge of any of the sciences, arts, or history of the West his countrymen possess, they owe wholly to missionaries." Then occurs the most emphatic statement, which we choose to italicize, that "*the only real interpreter of the thought and progress of the West to the millions of China is the missionary*; and when we remember that European knowledge of China is derived almost wholly from the works of missionaries, we may fairly say that *these men stand as interpreters between the East and the West*." Referring to the charitable work of missionaries, the editor says China "had no efficient hospitals or medical attendance until the missionaries established them; and, in truth, she has no other now; and when her great men, such as Li Hung Chang and Prince Chung, are in serious danger, they have to go to the despised missionary doctor for that efficient aid which no Chinaman can give them."

That is not the testimony of a missionary magazine, it is the utterance of a secular journal whose judgments are supposed to be impartial and weighty. We could fill pages with similar testimony from missionary sources. Rev. Timothy Richard, in the *Chinese Recorder*, for November, makes many sim-

ilar assertions. His illustrations are much of the same sort, such as that the scientific, industrial, political, and historical books, as well as those on mathematics now in use in China, are translations made by the missionaries; and the reverse is true; most of the translations of Chinese literature into Western languages has been done by missionaries. The mines, steamboats, and railways of China were projected by men trained in the mission schools. The educational mission to America was led by a Chinese Christian. The medical schools and high schools in the interior, in which modern education is had, are almost wholly those established by missionaries, and these missionaries are the advocates of reform which will, Mr. Richards says, bring an annual income of \$1,000,000,000 to China.

We are very strongly tempted, while writing of this theme, to quote wholesale from a little tract, "The Missionary Invasion of China," of the Congregational House, by Dr. Henry D. Porter, of North China, other illustrations in point. He says the missionary becomes the necessary creator of a new secular literature. The first missionary from America gave the Chinese a history of the United States and a version of the Bible. Weber's "Universal History" was translated by a missionary. Mr. J. Freyer has prepared fifty or sixty standard text-books on various subjects of Western science. Dr. Martin's work on physics is the special source of information relied on by Chinese officials, as well as his three great treatises on international law. Kerr, Osgood, Dudgeon, and others have published valuable works on Western medical science. The natives have some appreciation of this sort of thing, for one hundred and twenty literary graduates appended their names to the request that Dr. Happer would establish his college at Canton, rather than at some other point of influence. The son of a viceroy, who learned to read through the New Testament, thumbs a dictionary made by a missionary.

THE GREAT IMPORTANCE OF CHINA.

It seems as if we would never have done vying with each other in our attempts to show how important a factor China is in the work of this world's evangelization. We strain after imagery and comparisons that shall enable us to make real to ourselves what this great empire is. From a great collection of pamphlets before us, kindly furnished us by the principal societies for this study, we select two illustrations. Here is the last Annual Report of the American Baptist Union, which puts the case thus:

"In the past, other Asiatic nations have attracted the attention of the civilized world in a greater degree than China, owing to special and temporary causes; but as the whole of the East is becoming better known, and the real character of its various peoples more correctly understood, it is acknowledged that China dominates the East, and the conversion of China means the triumph of Christianity in Asia. The reason for this lies not only in the immense size of the country and the almost inconceivable multitude of the people, in the strength of their intellectual and moral character, and in their indefatigable industry, but also in the fact that they are making a peaceful invasion of all the other countries of Asia, and by their superior ability and industry capturing the commercial and industrial activities of those countries from the nerveless hands of the natives. The business of Siam is almost wholly in the hands of the Chinese. The same is largely true of the Straits Settlements and adjacent islands, and they are becoming increasingly influential every year in Burma, India, and even in Japan. It is saying very little to observe that the evangelization of the Chinese is more important than that of any other race."

Rev. Dr. Judson Smith, in a stirring pamphlet entitled "Our Missionary Opportunity in China," has the following:

"The Chinese are at once the oldest, the most numerous, the most exclusive, the least understood people on the face of the earth. The interval between the thoughts, the traditions, the tastes, the aspirations of this people and those which make up our inner life is nearly as great as can well be conceived. Here in the centre of the Oriental world, facing the sea along a coast of above three

thousand miles, in a territory, the natural seat of empire, which exceeds the whole continent of Europe in extent and constitutes one tenth of the habitable globe, amid natural conditions of climate and soil which have made intercourse with the rest of the world needless, and which have sustained a teeming population for a period far outrunning the entire history of the longest lived states of ancient or modern times—here this nation has dwelt since Abraham went out from Ur of the Chaldees, and here it abides to-day with unfailing numbers and unbroken strength. It is the only spectacle of the kind which history presents or the world has ever seen."

—There is plenty of uneasiness in China; but Dr. Legge says that fifty years ago one of the common sayings he learned in China was this: "However the empire be disordered and convulsed, the Changs and the K'ungs have no occasion to be troubled." He says that he then understood that the K'ungs were the descendants of Confucius entitled "Dukes," and were endowed with extensive estates; but it was a considerable time before he came to understand that the Changs were the Popes of Taoism. The headship of Taoism has been in the Chang family since the first century of our era, with the exception of one interruption. The spirit of the first Pope is supposed to have transmigrated from one chief to another down to the present time. For now, close on to nine centuries, these popes have had large landed estates about the Lunghu Mountains as an endowment. We are all the while thinking of Confucianism as the religion of the State in China; but we forget that the temples of all the State gods are in the hands of Taoist ministers.

—A native Chinese preacher has made a proposal which the *Chinese Recorder* translates. It is that "all the ministers of the Western nations at Peking unite in requesting the Emperor of China to send one of the most intimate, greatest, and most faithful officers in person to the Western portions of China, to examine fully the Roman Catholic and Protestant

churches, as to their rites, teaching, and books. Let the Emperor then send forth his royal decree explaining the teachings and meaning of the missionaries through all the eighteen provinces, and cause this imperial decree to be engraved on stones and placed throughout the provinces in every yamen, college, private school, public hall, in every village, market town, and city, and in every great ancestral hall." We are quite sure we would like to see the throne thus doing a good missionary turn; but the force of the preacher's logic is rather irresistible to the Chinese taxpayer when he says it would be much more economical for the Government than to continue to pay so much out of the public treasury for destroyed missionary buildings and other indemnity, for which really the people have to pay in the form of taxes. He assumes that the foreigners cannot be driven away, for "when stopped one step, they have always gone beyond and taken two," so they might as well provide for their remaining in some more economical way to the country.

—We are, from various sources in China, hearing of the excellence of a book published at Shanghai, of which our bright and brainy friend, Rev. Arthur H. Smith, of P'ang Chuang, Shantung, is the author, entitled, "Characteristics of the Chinese." We had the pleasure of reading some advance sheets of the book, and appreciate the high praise it is receiving. Some American publisher should by all means bring out an edition of it. It is not a passing book, but will be among the standard literature of the world on China and the Chinese. Whoever knows the author will be ready to believe in advance that there cannot be a dull line in the volume.

—The Presbyterian Mission at Canton has resolved, if the way shall open for it, to erect a memorial chapel to Rev. Wellington J. White, at Sanui, and to develop work around it as a centre; they will accept gifts from friends toward the memorial, that thus, Brother White being dead, may yet speak.

—The Chinese clearly distinguish already between the spirituality and worth of the Romanist and Protestant forms of Christianity. Dr. Stuart says no Protestant chapel was disturbed at Ichang, nor in other cities where the Protestants had been long enough for the people to become familiar with them. Rev. Mr. Cockburn, of the Scotch Mission at Ichang, writes to Dr. McMurtrie: "The American Episcopal Mission in a native house within the city, the Roman Catholic Mission within the city, also in a native house, and the Church of Scotland Mission Station outside the North Gate, are all of them safe. No protection was given, but everything was as quiet as on ordinary occasions. If Christianity be offensive to the Chinese, and mission work felt to be a grievance, it is passing strange that the very centres of proselytizing should not have a single stone cast at them. What happened at Ichang should convince all parties that *it is not this or that individual class of Europeans that is aimed at, but all Europeans, without distinction of nationality or occupation.*" The Roman Catholics are more obnoxious because of their large ownership of tracts of land and extensive trade, combined with their often incautious, if not questionable, ways of securing children for their schools and orphanages, and the secrecy with which they conduct both trade and schools, and also in the very objectionable way in which they meddle with Government in their own interests, than because of their religion itself. Riots or no riots, the fact is, the work even in the disturbed centres was only interrupted for two or three weeks in the latter part of May and early June. Schools, chapels, and even street chapels, and hospitals have been opened, and surgical operations performed as usual. Only in one feature does the work vary from ante-riot days—that of the extension into new stations in the Yangtse valley. The Roman Catholic missions in North China are reported to have suffered locally, but the work of the American Board in North China has not been interrupted.

All along the coast the missions have been scarcely at all disturbed. All this may seem a Chinese puzzle, but the Chinese are always a puzzle to foreigners.

The *Chinese Recorder* says: "Some things are clear to the understanding of every intelligent and candid observer: (1) Preparation for the destruction of foreign property had been going on for years under the observation of officials, without any serious attempt on their part to stop it; (2) the movement is not distinctively anti-missionary; (3) 'China exclusively for the Chinese' is the idea—official or otherwise, or both; (4) the Imperial Missionary Decree seemed to indicate a change of policy at Peking; but the fact appears 'that the edict and its publication in the *Gazette* were obtained with great difficulty,' and to all appearance it has failed to command the influence we had a right to expect from a document of the kind, bearing the seal of highest authority. It is more than probable that the issue of the hour for us who are in China will be indefinitely postponed through a combination of circumstances fortunate for the Government, and as the due reward of a *finesse* that has often proved more than a match for Western diplomacy."

The *Recorder* also gives the translation of a Hunan manifesto: "'With one heart we offer up our lives . . . ' they say. The principal points of agreement are the ostracism of individuals and families 'bewitched by the spies' of the Christian religion; the expulsion of suspicious travellers within the borders of Hunan; the offer of money, war material, and troops to carry out any command the Emperor might make for the chastisement and extermination of foreign powers showing practical animosity against Hunan; also the non-burning of churches and chapels, because of danger to adjoining native houses; all such buildings should rather be handed over to the authorities to be sold for the benefit of the revenues."

V.—GENERAL MISSIONARY INTELLIGENCE.

Organized Missionary Work and Statistics. Edited by Rev. D. L. Leonard, Bellevue, O.

—Scarcely a lie can be named, among all the hundreds afloat concerning missions, more utterly without foundation, but, nevertheless, frequently repeated and widely believed, than this: that every dollar sent to the heathen costs the sender another dollar. Among others, Chaplain McCabe, on several occasions, has undertaken to capture and slay this rascally offender, but he still lives. The real facts in the case as to the economy of administration on the part of our missionary societies appear in these statements, which, though relating to but four, will stand for all. In the Methodist Church (North), of every dollar received, upward of .95 go direct to the missions, and but .0066 are "sunk" in office expenses, such as salaries of secretaries, clerks, etc. The American Board sends to the heathen .9225 out of every dollar paid into the treasury, the Missionary Society of the Reformed (Dutch) Church .948 of every dollar contributed, and the Presbyterian Board (North) .955 of every dollar. Thus, tell it all abroad that it costs five cents on an average to send a dollar to the ends of the earth.

—For several months the *New York Independent* has been supplying its readers, in most liberal monthly instalments, with the freshest intelligence from all lands. And among these appeared a *quasi*-supplement of 13 pages, which set forth the *home* missionary doings of the various denominations of the United States. At least 23 of these were reported; or, counting all subdivisions of such as the Methodists, Baptists, Presbyterians, etc., the number was about 50. A statistical summary was appended, from which it appears that \$5,818,000 was the not insignificant sum expended in 1890-91.

—The Protestant Christians of Germany can scarcely claim equality with their brethren in Great Britain and

America in zeal and liberal giving in behalf of world-wide missions, though to them belongs the honor of being pioneers in the work, and from first to last they have supplied perhaps their full proportion of men at once gifted, consecrated, and successful in reaching the hearts of the heathen. German societies number 16, of which 9 (Basle, Berlin, Brecklum, Gossner's, Hermannsburg, Leipsic, the Moravian, North German, and Rhenish) may be called the principal ones, and 7 lesser and newer ones, and whose accessible statistics are but fragmentary. The aggregate of ordained missionaries is about 525, with 108 ordained natives, and a total working force of 5213. The communicants number not far from 100,000, the schools 950, and the pupils 50,000. The annual income from all sources is nearly \$950,000, of which sum about \$200,000 are derived from the mission fields.

—The Basle Society had its remotest beginnings as far back as 1780, founded a school for the training of missionaries in 1816, and sent out its first men in 1821. It is undenominational, and receives support from Protestant churches of almost every name in Central Europe. Missions are sustained in China, India, and West Africa (Cameroons and the Gold Coast). In 1890 the income was \$230,047; the missionaries numbered 133, with 92 women and 738 native helpers in addition; the communicants were 11,584, and the school children 10,500. The home training-school has an attendance of 80 to 100. Various industrial and commercial institutions are sustained in the mission fields, whose aggregate income amounts to nearly \$50,000, and from which a handsome profit is each year derived.

—The Berlin Society (for the Promotion of Evangelical Missions among the Heathen) was organized in 1824, and at

first undertook only to raise funds and supply men for other societies, in 1829 opened a seminary, and sent out its first representatives in 1834. The course of study extends over five years, and the funds are gathered by means of auxiliary societies, of which there are upward of 300 scattered throughout Germany. The income was \$79,637 in 1890. In its Chinese and South African missions (Cape Colony, Natal, Transvaal, Orange Free State, etc.) are 54 ordained and 8 unordained missionaries and 11 artisans, with 430 native helpers. The number of baptized persons is 22,349, of communicants 10,892, and in the schools 3966.

—The Leipsic Society dates from 1836, was founded at Dresden, but after —about ten years—was removed to the city to which it owes its name. In spirit and methods it is Lutheran, and was designed to comprise and express the missionary zeal of that church in Germany, Scandinavia, etc. Its principal field is South India, in the Tranquebar region, the old-time seat of the Danish Halle Mission of Ziegenbalg and Schwartz. The income in 1890 was \$81,090, and \$2600 from the mission field. With this sum 25 ordained and 2 unordained missionaries are sustained, as well as 17 ordained natives, and 453 other helpers. In the 148 churches are 6911 communicants, and in the 183 schools 4753 pupils.

—The North German Society is located in Bremen, was organized in 1836 from various smaller bodies ("unions") which for years had been in existence; the next year an institute was started at Hamburg, and the first men were sent forth in 1842. The only field occupied at present is in West Africa, upon the Gold Coast, where, from the first almost until now, untold sufferings and discouragements, especially from sickness and wars, have been heroically endured. At the 3 stations are found 442 communicants, 14 schools with 353 scholars, 9 ordained and 4 unordained missionaries, 1 ordained native, and 26 other

native helpers. The income in 1890 was \$19,400.

—The Rhenish Society is located at Barmen, was formed in 1828, though the influences from which it sprung began to operate more than 30 years before. Its efforts are bestowed upon South Africa, the Dutch East Indies (Borneo, Sumatra, etc.), and China. With an income amounting in 1890 to \$111,414 (\$17,698 from the field), it sustains 83 ordained and 4 unordained missionaries, 13 ordained natives, and 558 other helpers. In the 170 churches are 11,556 communicants, and in the 350 schools are about 6000 pupils.

—Hermannsburg Society was organized by Pastor Harms in 1849, was sustained by the gifts of the poor, and its missionaries received none of the culture of the schools. South Africa and South India are the fields upon which the bulk of self-denial and humble zeal have been bestowed. The churches gathered number 53, with 26,940 communicants; and the schools 60, with 4000 pupils. The 58 ordained and 4 unordained missionaries are assisted by 240 natives. In 1890 the income reached \$51,792, and the native contributions \$15,179.

—On June 11th, 1890, the Norwegian Evangelical Lutheran China Mission Society of America was organized, and soon dispatched its first representatives —3 men—to China, sending after them also in 1891 a reinforcement sufficient to raise the number to 12, including 4 children. Hankow is the seat of the mission.

—Over 16,000 Indians are now citizens of the United States. During the year patents to land have been issued to 2104 persons; 2830 patents are ordered, 1520 are approved, and other allotments are in progress. The amount of acreage in the 138 reservations in 1890 was 104,314,349 acres. That has been reduced some twenty million acres. The appropriations for educational work the past year were

\$2,216,650, or an increase of 20 per cent; for contract schools, \$601,000. The total enrolment is 17,926—1549 more than last year; and 100 individuals are in public schools paying \$10 per quarter.

—The Foreign Christian (Disciple) Missionary Society met for its annual meeting at Alleghany City, Pa., October 20th. The report presented by the Secretary, the Rev. A. McLean, D.D., was heard with much interest as indicating good progress in every part of the field. In China the number of members has increased from 16 to 41, in Japan from 179 to 245, in India from 40 to 50, in Turkey from 664 to 691, in Denmark from 131 to 141. The Sabbath-school scholars number in China 226, in Japan 136, in India 567, in Turkey 600. At the two dispensaries in Nanking, China, 2936 new cases and 6276 old cases have been treated. The expenditures for the year were \$71,004. The total receipts from churches, Sunday-schools, Endeavor Societies and individuals were \$59,365. The bequests showed a marked falling off, only \$1000 having been received as against \$12,000 last year. The donations, however, showed an increase of \$7259.

—The general statistics of the Evangelical Association for 1891 show 26 conferences, 2062 churches, and 150,234 members. There are 1227 itinerant preachers and 619 local preachers; 2535 Sunday-schools, with 177,639 scholars. The collections for the missionary society were \$134,443. These statistics show an increase over last year of 19 churches, nearly 2000 church members, and over 1000 Sabbath-school scholars. Of the conferences three are in foreign lands, Germany, Switzerland, and Japan.

—These figures relating to the growth of a decade in the Reformed (Dutch) Church cannot but be full of cheer to all who examine them. The increase in membership has been but 13,732—from 80,591 in 1881 to 94,323, according to the latest figures—while its families have increased but 7452—from 43,958 to

51,410. This is, for both membership and families, an increase of about 17 per cent. But the statistics of foreign missions show that in every single particular this rate of progress has been far—yes, many times, outstripped. This table tells the story:

	1881	1891	Incr'se	Per c't.
Stations.....	9	15	6	66
Out Stations.....	109	166	57	52
Missionaries.....	15	27	12	80
Lady ".....	18	38	20	111
Native pastors.....	14	33	19	135
Other helpers, male..	118	218	100	84
" " female.....	12	63	51	425
Churches.....	35	53	18	51
Communicants.....	2357	5214	2857	121
Academies.....	4	14	10	250
Pupils in Academies.	129	604	475	368
Day Schools.....	49	119	70	143
Day Scholars.....	1866	4074	2208	118
Theological Students.	13	43	30	231
Contributions of Na- tive Churches.....	\$2372	\$7648	\$4916	179

—The gross income of the Missionary Society of the Methodist Church in Canada for the last year was \$143,000.

—The growth of the work of the British and Foreign Bible Society in 40 years has been remarkable and in every direction. In 1851 the year's issues were 1,137,617 copies; in 1891 the year's total is 3,926,535 copies. The receipts for 1851 amount to £128,023 2s. 8d.; in 1891 they were £285,437 4s. 10d. The expenditure bears much the same proportion: for 1851 it was £103,543 10s. 10d.; for 1891, £231,583 16s. 9d. The number of versions was then 148; now there are 292. There were in 1851 7 foreign agents, and 2 subsidized for occasional service; in 1891 there were 27 agents in various foreign countries. There were but 5 district secretaries, with 3 local agents; there are now 13, with 4 recognized assistants. The local societies in affiliation were then 3809; now they are nearly double that number, being 7178.

—There are about 3,200,000 Presbyterians in Scotland. There are 1650 places of worship in connection with the Church of Scotland, and 1575 in connection with the Free and United Presbyterian Church—in all 3225, or more than 1 church for each 1000 of the population.

—The Primitive Methodists of England report 192,652 church members, 1043 ministers, 16,256 local preachers. The missionary society has an income of £11,099, and an expenditure of £10,477. Aside from this there was the special income of the African fund, amounting to £3313, with an expenditure of £2263. The work of the society is carried on entirely in Africa in the Kaffraria mission at Aliwal, North. An increase of 150 members was reported. The Zambesi mission had entailed considerable cost and some reverses have had to be encountered; but the party sent out by the Board have crossed the river and are now engaged in real missionary work.

—In 1890 the Church Missionary Society accepted 80 candidates, 31 being clergymen, of whom 24 were graduates; 30 were women, and 19 were laymen. Within 5 years the society has sent out 130 university men, 66 of them graduates of Cambridge.

—In 1890-91 the China Inland Mission could report 407 baptisms, and the addition of 66 new workers and 19 associates, 41 coming from England, 15 from America, 12 from Australia, 9 from Sweden, 4 from Norway, 3 from Germany, and 1 originally from Holland. The number of communicants is 3000.

—Of the 285,000,000 in India it is reckoned that only about 11,000,000 can read. The census of schools registered by Government (only about half of all, but the most effective half) is, for 1888-89, in the three presidencies: Madras, schools, 18,931; scholars, 552,152; but a year later, 20,512 and 600,551 respectively; Bengal, schools, 64,628 and scholars, 1,482,150; but 66,285 and 1,491,923 in 1890-91; Bombay, in the former year: schools, 17,732 and scholars, 582,853; and in the latter year, schools: 11,716 (?) and scholars, 591,627.

—In the Minahassa, the Christianized district of Celebes, and upon the northern end of the island, the statistics of population for 1889 were: Catholics, 3896; Mohammedans, 5784; heathen,

11,019; and Protestants, 124,623. The Dutch Missionary Society occupies this field.

—In 25 years the Leipsic (Lutheran) Mission in South India has increased from 12 to 27 stations, from 262 to 613 villages, from 18 to 28 missionaries, from 6 to 17 native pastors, from 75 to 183 schools, from 94 to 311 teachers, and from 1687 to 4753 scholars.

—The census of the important Basle West African Mission, made up to January 1st, 1891, gives the following results: On the Gold Coast the number of baptized amounted to 9647, the increase for the year being 738; in the new field of Kamerun the baptized number 256, an increase of 97.

British Foreign Missions. By Rev. Jas. Johnston, Bolton, England.

The Niger Mission.—Though the Church Missionary Society is sending out a deputation to West Africa to arrange matters on a more satisfactory basis, information has just been received in England from Lagos, through a private channel, that the native churches have resolved to secede and to work on independent lines. Unless Bishop Crowther is willing to postpone this course in order to discuss the situation with the English deputation, the new arrangement will be in force on January 1st next. Who the delegates from England will be has not yet been published. Much patience and guidance are required in the development of this important field, which is destined to become a centre of missionary influence.

The London Missionary Society's Report.—There comes to hand the report of this society, showing that the total income last year was £121,455; of this £76,313 was subscribed at home, exclusive of special funds, dividends, and legacies. The native congregations raised £22,500. On its foreign church roll the society has 68,000 members, and

another 250,000 adherents, with some 1200 native missionaries. There are about 200 English missionaries, including 37 ladies; and as the centenary of the society two years hence is approaching, a call for "100 more" missionaries is being made, with every promise, from the appearance of the first-fruits, of a goodly harvest of laborers, accompanied by a generous liberality. The *Chronicle*, which the Rev. George Cousins edits with sterling ability, will next year be considerably enlarged, have more illustrations, and contain a series of articles covering a wider area of topics than has latterly been possible.

Contributions to Church of England Missions by the Society for Promoting Christian Knowledge.—At one time and another the society has helped in the endowment of 44 colonial and missionary bishoprics, and, this last year its grants for church operations abroad have been made on a liberal scale. It has promised a grant of £5000 toward providing Tinnevely with its own bishop, revived a lapsed grant of £500 toward the endowment of the bishopric of St. John's, Kaffraria, and has voted £750 toward the additional endowment of the see of Mauritius. In aid of the initial expenses of the New Guinea Mission it has made a grant of £500, and placed £1000 at the disposal of the Bishop of Mashonaland toward the expenses of his new diocese. For the dioceses of Colombo, Athabasca, and Mackenzie River the sum of £1500 has been voted to meet sums otherwise raised, and, in assisting the building of churches, chapels, and mission rooms and stations in foreign lands as much as £10,615 has been voted to upward of 130 cases. These buildings range in size from log churches to cathedrals, and the grants cover all parts of the world as widely apart as the back settlements of Northwest Canada, the islands of the Pacific, the palm-set plains of Southern India, and the wide-stretching veldt of South Africa. To help in the training of a native ministry, what has

been called a "black grant" of £2500 has been made; and for a period of five years the society has renewed its grant of £500 per annum to the Archbishop's Mission to the Assyrian Christians. It will be sincerely hoped that the grounds for the recent complaints of the American Presbyterian missionaries respecting the attitude of the representatives of this mission may be wholly removed at an early date. The society has also promoted medical mission work by its grants on behalf of the medical and surgical training of women.

Progress in Nyassaland.—Very encouraging accounts are told of the physical and civilizing development of the region about Lake Nyassa. The white influence is united, native tribes are at peace, and have confidence in the white man. Vice-consuls are being appointed, while "customs," police, and postal matters are in process of establishment. For the fertile land there is quite a rush among the traders and others, and agricultural prospects are cheering. It is now proved, after fifteen years of experience, that Europeans can live in comparative health on the uplands in Central Africa. Dr. Kerr Cross, who returned this year with his bride—a daughter of the late Dr. Turner, the famous South Sea missionary, whose death occurred this last summer—says that one can sail from England up the Zambesi and Shiré to the foot of the Murchison Cataracts. He believes that Africa can only be developed by Africans, and hence it is the duty of the planter to persuade the natives to labor, build, and live on his or their own plantations. In this direction the civilizational part of the missionaries' task at Blantyre and Bandawé has been most successful, to which Mr. Joseph Thomson, who has just returned from Lake Bangweolo, pays a glowing compliment. Missionary friends in Scotland are eagerly anticipating the arrival of Dr. Laws this year.

Welsh Calvinistic Methodist Foreign Missions.—Two missions are sup-

ported by this branch of the Church—one on the Khasia Hills, in India, and the other in Brittany, the former being established 50 years ago. The native churches number 80, with a membership of 6190, including communicants, probationers, and children, while the total number of those who frequented the services and had renounced heathenism was 8900. The total income of the missionary society amounted last year to £7952 from collections, donations, and other sources. For the mission jubilee fund a sum of £25,000 had already come to hand, and not improbably before the subscription list was closed, the figure of £35,000 would be contributed.

Miscellaneous.—There is slight doubt that the Baptist Centenary Fund will reach £100,000, toward which a large proportion is announced. Some handsome gifts have been recently made by the leading Baptists of Lancashire. The autumnal Baptist gatherings in Manchester in October were fully availed of by the missionary wing, and a pronounced impetus given to the claims of foreign missions. The Society of Friends, it is reported, is beginning to plant itself in the East, particularly in Philippopolis and Constantinople, the ground for a new meeting-house having just been purchased in the first-named place.

Monthly Bulletin.

United States.—The Methodists are jubilant over the fact that their missionary society is free from debt for the first time in twenty-five years.

—The Methodists in San Francisco have had, for five years, a Japanese Mission, an outgrowth of their Chinese Mission in the same city. There were 175 Japanese members a year ago, and their church is known among themselves as the Take-a-seat church.

—The Dakota (Indian) Presbytery far exceeds the others of the Synod of South Dakota in the average per church

member which they contribute to the beneficent work of the Church.

—The Northern Presbyterian Church has 4 presbyteries in the synod of the Indian Territory—in the Choctaw, Chickasaw, and Creek nations—including 62 churches and 1823 members. None of the churches have ministers, but they are served by home missionaries and stated supplies. The Southern Presbyterian Church has 1 presbytery in the Territory, with 13 churches and 637 members. The Spencer Academy, in connection with this presbytery, is an important element of its work.

—The American Board has put up \$1,000,000 as its goal in annual receipts for foreign missions. It hopes to reach this mark by constant advances, and as the missionary impulse grows stronger in the Congregational churches. The Methodists have fixed their high-water mark at \$1,250,000 for home and foreign missions, and they will reach it. The Presbyterian Church has proposed \$1,000,000 for foreign missions as its aim. It is creeping up slowly to that point, having contributed over \$900,000 last year.

—The schools sustained by the various American missionary societies contain almost 175,000 pupils, and the 12,000 Protestant mission schools are training to Christian intelligence an aggregate of not much less than 600,000 children and youth.

Great Britain.—By way of inaugurating the effort which has been resolved upon to raise \$500,000 as a special fund to celebrate the centenary of the English Baptist Missionary Society, the treasurer of the society, Mr. W. R. Rickett, of London, has just intimated his intention to give \$25,000.

—At the recent meeting of the Congregational Union of England and Wales, Professor Armitage spoke on The Forward Movement in Foreign Missions. He called upon his hearers to face certain facts with contrition and sorrow. In 1841 English Congregationalists had

192 missionaries in the field, and in 1891 only 197. He said: "For 50 years we have locked up our hearts in alienation of sympathy—not entire alienation, but surely a very deep and real alienation. But a change has come. The Lord has opened the windows of heaven, and now we are discussing the enthusiastic proposal to send 100 men and women into the field."

—Former students of Mansfield College, Oxford, now on the mission field are never allowed to feel that they are forgotten by their *alma mater*. Each term the college appoints a corresponding secretary whose duty it is to write to each of the brethren abroad, tell him of the latest college news, inform him as to the new men who have come, as to the old ones who have gone, and endeavor to make him feel, though far away, that he is still a member of the college fold, that those with whom he once studied are men that live in living affection with him and love to hear of his weal. The absent one in turn writes to the college and keeps it fully informed of his trials, success, needs, and thus feeds the flame of missionary enthusiasm within scholastic walls.

—Two hundred and twelve thousand copies of the New Testament in Hebrew have been distributed among Jews in all parts of the world by the Mildmay Mission to the Jews.

—The Irish Presbyterian Church has always given effective support to its Foreign Missions' Committee. It is now trying a new experiment with regard to its agents. Up to the present its male missionaries in India have all been ordained university men, and their allowance has been about £350 per annum. An influential section of the general assembly has lately organized the "Jungle Tribes Missions," the agents of which are to be earnest, well-educated laymen, with allowances not exceeding one-third those of the present ordained missionaries. They propose to begin their work among the Bhils, and the first lay agent has already sailed.

—Two educated negro women at Vasten have begun to issue the first newspaper in the Congo Free State. It aims to "enlighten the souls of the black-skinned."

—The Central Soudan has at last been penetrated by two English missionaries. Messrs. Harris and White have gone to found a mission at Lake Tchad. On their journey, which they made on foot, they were hospitably entertained by the Arabs, being greatly assisted by Mr. White's violin, to the accompaniment of which he sang the Gospel tunes. The valley in which lies Lake Tchad is east of the Niger valley, and has never before been visited by a missionary.

—The Muhlenberg Mission of the Lutheran General Synod in Africa pays a large proportion of its expenses by the sale of coffee, which it raises on its own plantation in Liberia.

Pacific Islands.—Miss Charlotte M. Yonge, the writer, recently subscribed \$10,000 for building a missionary college at Auckland, New Zealand.

—The Presbyterians of Australia and Tasmania are planning to establish a mission among the aborigines of North Queensland.

—The missions of the American Board in the Pacific Islands are thus described: "The institute in the Hawaiian Islands for the training of a native educated ministry is commended for larger support. At Ponape the work has been interfered with by Spanish persecution. The summary of the work of the Board is as follows: Five hundred and thirty-eight missionaries, 2648 native preachers and teachers, 410 churches, 38,226 communicants, and schools of various grades with 46,403 pupils, are the salient and expressive figures."

—The Free Church of Scotland, with 335,000 members, raised last year, from all sources, a total missionary revenue for the evangelization of the world outside the United Kingdom of £113,431.

16s. 3d. (\$567,155). Its native communicants in all foreign fields aggregate 6620. It supports 51 ordained missionaries, 8 medical missionaries, and 23 professors and teachers.

—Next to the Moravians the United Presbyterians of Scotland are the missionary church. Their 570 churches, with 185,000 members, contributed \$400,000 last year, and the gain of converts was 600 during the year.

—In an interesting paper in a recent number of *The Church of Scotland Home and Foreign Mission Record*, Rev. Dr. Mackinnon, of Heidelberg, calls attention to the thoroughness with which German missionaries are trained for their work. Their systematic method is said to be remarkable indeed in comparison with the lax preparatory training in some other countries largely engaged in missionary effort. After satisfactory proof of their fitness for the life, the candidates in Germany are admitted to attend the Mission House one evening in the week for a year. They are then entered upon the books of the preparatory school for two years for instruction in Latin, etc. After this they have a course of instruction of a theological nature, including the study of the Bible in the original tongue, and a few sessions of medical training in the hospital. The years thus spent are useful in developing in the future missionary many qualities which are of the utmost value in the mission field. The result is that men are sent out who are in every way worthy of their work, and who undertake it thoroughly equipped for the Master's service.

Italy.—The Waldensian Synod was held last month. Professor Geymonat was Moderator. He presides so well that he is re-elected from year to year. The Waldensians have a fine "Synod-house," erected a few years ago as a memorial of the "glorious return" of the Vaudois. It was noticed that in the Synod the speakers are apt to glide away from the use of the French into the Italian tongue, which is rapidly becoming

the more popular language of the two. The spirit of missions, at home and abroad, manifestly pervaded the body. Two students came back who had been at work on distant fields, one in Abyssinia and the other in America. Their ordination diffused a glow of missionary enthusiasm among the pastors and elders, and reports from forty-four mission stations in Italy quickened the evangelistic fervor. A Scotchman who was present at the Synod has written home that "almost every family among the Waldensians has furnished ministers, missionaries, and evangelists, and the supply is only restrained by financial difficulties. Were the gifts for the evangelization of Italy doubled or trebled, there could be no difficulty in finding a corresponding supply of able and godly Vaudois to do the work." The progress of the Church of the Vaudois, in Italy, is slow, but it is steady, and the Church is in no mood to retreat from the old contest with Rome.

South America.—Rev. J. Milton Greene, of Mexico, is translating into Spanish, to publish in his paper, *El Faro*, Dr. J. H. Barrows's book, "The Gospels are True Histories."

—The Methodist missions in South America propose to prepare for the Columbian Exposition an exhibit showing the progress and results of their work on that continent.

—Dr. J. M. Allis, of the Chilean Mission, says that "if Balmaceda had been trained under biblical influence, and if his proud nature had been disciplined by Gospel instruction and Christian teaching, there is not the slightest question that his history and the history of Chili would have been decidedly different."

—The Salvation Army has secured a strong foothold in Buenos Ayres. During the financial troubles it was able to help thousands of men thrown out of work to food and shelter. It has a thriving farm colony, and is training Spanish-speaking cadets.

—The Synod of Brazil recently handed over to Episcopal missionaries in Rio Grande a church with forty members, a day school, and a fund for erecting an edifice; and did it gladly, willingly, and in the spirit of comity and economy which Secretary Clark, at Pittsfield, said was so necessary.

—Mission work in Brazil by the Presbyterian Church (North) has been carried on principally in the southern portion of the country. But there is a great field in the north. The southern Presbyterians have long been active there. The vast field lying between the San Francisco River and the Amazon is comparatively little known to the Christian world. Pernambuco is the chief centre of this region, a city of 120,000 inhabitants; in commercial importance one of the first in the republic. It is the centre of the great sugar trade of Brazil, and the port of three States—Rio Grande do Norte, Parahyba, and Alagoas. Three railroads in operation unite there, connecting the city with the northern, central, and southern parts of the State. Mission work is being prosecuted here with vigor and success.

—The natural result of the growth of Protestantism in Brazil is an urgent, an irrepressible demand for more education—higher education. Under ordinary circumstances the absence of such a demand would argue the failure of the work. By God's providence a new order of things has been set up in Brazil, for which the Protestant ferment is in some measure responsible. This intensifies the urgency of the demand.

China.—The Presbyterian missionaries in Manchuria have encouraged the native Christians to form a native presbytery.

—The *Presbyterian Messenger*, organ of the English Presbyterian Church, says: "Without entering on any jealous comparisons, it is permissible to rejoice in the fact that the members of our own churches in China and Formosa

reach up to and beyond the average of Christian giving of Chinese Christians. The most recent figures for Swatow, supplied by Mr. MacLagan, of our mission there, are 1543 members, who during the year have contributed \$1925. The Formosan churches do quite as well; and in Amoy the annual contribution of the church members is at the rate of more than \$2 per head. Chinese liberality will always seem to those who know the Chinese money-making and money-saving propensities, one of the most convincing proofs of the reality of Chinese Christianity."

—Dr. Griffith John, the veteran missionary to China, is full of jubilation at the recent imperial edict opening the province of Hunan to Christian teaching. He says that its people are brave, manly, and straightforward, occupying the very highest positions as civil and military officers. They are proud, exclusive, and anti-foreign to a degree extraordinary even in China. But now that the door is opened they will be accessible, and when once converts are won and a footing gained there the advance will be rapid.

—There is an apparently well-grounded expectation that the cultivated classes of Japan are only waiting for the consent of the Mikado to embrace Protestant Christianity in a body. The Deshisha, founded by a Japanese boy, converted by reading a single leaf of the New Testament and educated in Phillips' Academy, Amherst, and Andover Seminary, has more students than all three of the institutions named.

India.—A Moravian missionary named Letzen, with his wife, certainly ought to be written with those who love their fellow-men. For thirty years he has been preaching and working at a station in the Thibetan mountains, without the sight of a European face, and with the post-office fourteen days' distant, separated from them by the high passes of the Himalayas and dangerous streams.

—A native Christian, to the satisfaction of the bar, the bench, and the public, has just been appointed Administrator-General of Madras, India ; and a native Christian girl—a graduate of one of the Christian colleges—has been appointed to the charge of the post-office at Mandapasali.

—The Gospel of Matthew, now being printed at Bangkok by the American Presbyterian Mission press, is the first move toward giving the Bible to the Laos in their own language. This is printed in Siamese letters, but it is hoped in the near future to give the same in the Laos letters also.

—A "prayer-meeting" attended by Hindu students of the several colleges in Lahore, India, is held in Mission College boarding-house every Sabbath afternoon. This is in no sense a Christian prayer-meeting, and with it the college authorities have nothing whatever to do. The Mohammedan community, too, is similarly affected. A recent organization, called the "Young Men's Mohammedan Association," the secretary of which is a graduate of a college, announces as its object the spiritual and moral welfare of the young men of the community. "Divine service" is regularly conducted in four or five different halls of that city ; and the newspapers tell us of the "impressive sermons" and the "earnest prayers" offered on such occasions.

Africa.—A very practical demonstration of the progress of missions is given in the view published in various English journals of the Scotch Presbyterian Church, recently completed at Blantyre in East Central Africa. The mission established seventeen years ago has passed through every stage of discouragement and prosperity. At one time the fierce tribal antagonism threatened to extinguish it ; but though the whole surrounding country was raided, the mission and the mission people were respected. In 1888 the foundations of the new church were laid, and since then all have been at

work upon it. The brickmakers and bricklayers, the painters and carpenters were natives trained in the mission ; and the hewers of wood and drawers of water were the very men who a few years before had sought to destroy the work. On May 10th the work was completed and the church dedicated. It will seat in the nave and transept 200 people with ease, and 400 could be provided for without passing the chancel. The windows are mostly memorial windows of stained glass, and most of the fittings have been presented, including handsome lamps, draperies, a bell and chairs, communion table and reading-desk.

—An English Baptist missionary—Mr. Stapleton—writing of the ferocity of the Bangala tribes on the Upper Congo, among whom he and his associates are attempting missionary work, reports a fight between two villages, in which the women took part, after which the victors danced in high glee, and brought in the bodies of those they had slain, presenting a sight so sickening that it was difficult for the missionaries to eat or to sleep. The conquerors cooked the bodies of their victims ; and two days after a lad walked into the mission station carrying on a plantain leaf some of the flesh that had been roasted. Mr. Stapleton says :

"One of the men killed at Mampoko was a slave of the chief. He had worked for us some three months, and but the evening before was engaged on the station. In the morning he is killed, and in an hour or two tossed into a grave 'unwept, unhonored, and unsung.' The people wanted to eat him, and would have done so, but his master refused to cut off his head, a necessary preliminary to the feast. Another man comes to the fight in full vigor ; in twelve hours his body is cooked and eaten ; while to burn alive a poor, sick, deserted woman is regarded as a huge joke. Yet usually these Bangalas are merry, manly fellows, very friendly in conversation, and quite demonstrative in their affection ; but when the lust of blood is upon them deeds which fill us with horror are the merest incidents of the fight to them."